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Regd. Office:
2525/193, 1st Floor, Onkar Nagar-A,
Tri Nagar, Delhi-110035
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First Edition: 2011
Updated Edition: 2017

Price: ₹220/-

Author: GPH Panel of Experts
ISBN: 978-93-81066-28-7

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PREFACE

The book 'Sociology of Education' provide the conceptual and theoretical dimensions of education at primary, secondary and tertiary levels, and at public, private, conventional and open distance forum. It also incorporates the role that education plays in the social and human development as well as the challenges that are arising from the process of globalisation and liberalisation.

Categorised into eight chapters, the book goes from describing the perspectives and theories that underlies education, to the role of education in nation building, and in the empowerment of the marginalized people. Further, it goes to explain the status of education in the SAARC countries, particularly in India, and in the Open Distance Learning.

The book has been prepared as such to meet the inquisitiveness of a first-time reader and at the same time preparing him or her confidently to face the exam. Appended with the Question Papers at the end of the book, it will definitely boost the confidence of the student knowing the trend of the exam.

FOR THE PUBLISHERS

My compliments go to the **GullyBaba Publishing House (P) Ltd.**, and its meticulous team who have been painstakingly working towards the perfection of the book.

Their teamwork, initiative and research have been very encouraging. Had it not been for their unflagging support, this work wouldn't have been possible. The creative freedom provided by them along with their aim of presenting the best to the reader has been a major source of inspiration in this work. Hope that this book would see success.

Author

P.T.O.

PUBLISHERS NOTE

The present book 'Sociology of Education' of the MSOE series in the M.A. Sociology is targeted for examination purpose as well as enrichment. With the advent of technology and the Internet, there has been no dearth of information available to all; however, finding the relevant and qualitative information, which is focused, is an uphill task.

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Chapter – 1

Perspectives and Theories on Education

Q1. Discuss the nature and scope of education in cross-cultural perspective. **[Dec 2007, Q.No.-1]**

Ans. Education is not confined to developing expertise in architecture and/or astronomy or preparing people to rule the state as civil servants through an examination system. The indigenous people or tribal communities also develop skills for survival and a way of transmitting the language, skills, knowledge, beliefs and values to their children which prepares them for adult roles.

a) Education in Ancient Greece

Ancient Greece is treated as the epicenter of western culture. It is important to understand how and what kind of knowledge was transmitted there. As we know, Homer's poems provided Greeks a means of defining their cultural identity since they explain Greeks' origin, portray their struggles and provide a model for the future. Children who study the behaviour of the epic heroes learn *(a)* the characteristics and qualities that make life worth living; *(b)* the behaviours expected of warrior-knights, and *(c)* the flows or weaknesses in human character that brought harm to oneself and one's friends (Ornstein and Levine1987: 84). Greeks laid greater emphasis on participation of children in culture than on formal schooling. Athenians believed that liberal education was needed by an individual to discharge duties towards the state and for self-development. Since slaves were required to serve the masters, they were kept away from liberal education. Instead, they were trained in skills for specific trades. In Athens women had no legal or economic rights. The vast majority of them were excluded from formal education. Girls in Sparta were, however, more exposed to schooling. Here the thrust was on athletic training that would prepare them for healthy motherhood to future spectrum soldiers.

In the middle of the fifth century BC, the commercial class began to take over the landed as aristocrats. Consequently traditional ideas about education came to be diluted. This led to the rise of a group of professional educators who came to be known as sophists. The sophists were wandering teachers who specialised in teaching grammar, logic and rhetoric. They instructed all those who could afford to pay them. Education no longer remained confined to select groups of people but was made available to a much larger number of people, leading to socio-economic mobility.

b) Education in ancient Rome

In ancient Rome education was aimed at raising politicians and able administrators. It was reserved for those who could afford to pay for it and had the time to attend school. Children belonging to poor families could not attend school; rather they were taken as workers. Most of the children of slaves were trained to perform certain tasks. They were denied education. Girls of upper classes learnt to read and write at home while the boys attended primary schools, later secondary schools in which they learnt Latin and Greek Grammar.

The educational ideal in Rome was the orator. An orator was a well-educated man in public life. He could be a senator, lawyer, teacher, civil servant or politician. A good orator was one who won debates and arguments in a forum. Cicero (106-143 BC) was a distinguished Roman senator who was well versed in Greek and Latin grammar, literature, history and rhetoric. He believed that ethics, geography, history, law medicine, military science, natural science, philosophy and psychology. Knowledge of these disciplines helped him in many ways e.g., developing and presenting an argument, engaging with the emotions of the audience, and influencing public affairs.

c) Education in Middle Ages

In the middle ages or the medieval period, European education was imparted in institutions associated with the church — the elementary parish, chantry, and monastic school. The knights received training in military affairs and in chivalric code of behaviour in palaces. Monastic and cathedral schools, however, followed the general studies curriculum at the secondary level. There were some schools that provided basic education along with training for a trade. These were maintained not by the church but by merchants and craft guilds. Most of the learners in schools were those who planned to embark on religious life as priests, monks or clerics. The serfs confined their activities to the estate of feudal lords as agricultural workers.

By the eleventh century, the scholastic tradition emphasising the spirit of inquiry, scholarship and teaching set in. Faith and reason were identified as complementary sources of truth. In effect, the teaching clerics, better known as scholastics, believed that God's words were revealed in the sacred scriptures and in the writings of church fathers. They also accepted the importance of human reason. In scholastic schools, the disciplines of logic, mathematics, natural and moral philosophy, metaphysics and theology are taught as part of higher education. The education encouraged inculcation of deductive reasoning among learners.

Over a period of time the number of students enrolled in cathedral schools far exceeded their capacity. As a result, universities were established to impart higher education. Since the basic constituent of knowledge was believed to be the authority of the scriptures, medieval universities emerged as centers of theology. A high level of scholarship, however, developed in secular disciplines too. The universities set up professional schools of law, medicine along with theology. These were in addition to the liberal arts. There is no denying that education in the Middle Ages was formal, organised and institutionalised to a large extent.

d) Education in the Renaissance period

In the Renaissance period, the scholastic model was challenged. The cleric who was trained in scholastic logic was not longer regarded as representing an educated person. Instead, the courtier who was liberally educated in classical literature, a capable, a man of style and elegance was treated as a model to be emulated by children. Education now basically consisted of learning classical Greek and Latin literature. The aim was not merely to teach the nuances of logic but to develop the all-round personality of an individual. It was in Italy that the effect of the Renaissance was most clearly marked because here the revival of commerce generated a financial surplus that was directed towards extending support to the arts, literature, and architecture. The elite of the country established their identity as custodians of knowledge, while the rulers set up court schools that would impart 'new learning'.

The Renaissance humanists identified the study of Latin as the marker of an educated person. An educated person was one who had studied classical languages and classical literature closely. The emphasis was on a human-centered conception of knowledge in which human beings were not studied as objects for scientific inquiry but indirectly through classical literature. It was later that emphasis on the study of literature at the cost of experience was questioned by Rousseau, Pestalozzi, Dewey and others.

e) Education in the age of Enlightenment

In the age of Enlightenment, the reason governed education as also all other major institutions. Scientists used objective methods to formulate 'natural laws' that established the idea that all the natural processes follow an order. The Enlightenment period encouraged rationality among people particularly for improving their lives and solving their problems. Against this backdrop school education was designed to develop reasoning ability in students. The major challenge before teachers in schools was to cultivate the spirit to raise questions among students and the willingness to apply scientific and empirical methods of inquiry in understanding social reality. Enlightenment marked the creation of an education system based on equality, individualism and intellectual reasoning.

Q2. Distinguish between literacy and education.

[June 2010, Q.No.-9(b)][June 2009, Q.No.-1][Dec 2008, Q.No.-5]

Ans. Education or teaching in the broadest sense is any act or experience that has a formative effect on the mind, character or physical ability of an individual. In its technical sense education is the process by which society deliberately transmits its accumulated knowledge, skills and values from one generation to another. Etymologically the word education contains educare (Latin) "bring up" which is related to educere "bring out", "bring forth what is within", "bring out potential" and educere "to lead". Teachers in educational institutions direct the education of students and might draw on many subjects, including reading, writing, mathematics, science and history. This process is sometimes called schooling when referring to the education of teaching only a certain subject, usually as professors at institutions of higher learning. There is also education in fields for those who want specific vocational skills, such as those required to be a pilot. In addition there is an array of education possible at the informal level, such as in museums and libraries, with the Internet and in life experience. Many non-traditional education options are now available and continue to evolve.

Peters (1977) explains that the coming of industrialism was accompanied with greater demand for knowledge, skill and training which called for formal means of imparting these in specialised institutions that came to be referred to as 'schools'. Consequently, education, in its earliest conception as training or the handing down of knowledge and skills, got associated with schools. Over time, the scope of education got delimited to the development of knowledge or understanding.

In its widest possible sense, education is characterised by the moral, intellectual, and spiritual development of a person. It may be noted that the conception of education as the all-round development of an individual, as distinct from training, emerged in the nineteenth century. The process of education comprises cultivation of distinct qualities and traits through explicit instructions or through implicit inhibition as part of growing up amidst family members, kin and peer groups. Surely then, the domain of education enfolds both, what children learn in school as also in families and peer-groups as part of the process of socialisation. More specifically, Peters writes, "In other words, though previous to the nineteenth century there had been the ideal of the cultivated person who was the product of elaborate training and instruction, the term 'an educated man' was not the usual one for drawing attention to this ideal. They had the concept but they did not use the word 'education' quite with these overtones. Education, therefore, was not thought of explicitly as a family of processes which have as their outcome the development of an education man in the way it is now".

The Renaissance humanists emphasised learning Latin as also other classical languages. An educated person was described as one who had mastered Latin and classical languages and had studied classical literature. The Renaissance educators believed that the endeavour would instill humanistic, human-centered knowledge in the minds of children. These educators were largely literary figures – writers, poets, translators, and teachers. They encouraged the learners to develop their faculties in a way that they would be able to challenge existing customs and mediocrity in literature and in their own lives. Such education was reserved for the elite.

The invention of the printing press in the year 1423 was a milestone in the history of education. Books and print material now became readily available. One consequence of this was the spread of literacy. The Protestant Reformers of the sixteenth and seventeenth centuries extended literacy among the masses. Vernacular schools brought the curriculum essentially consisting of reading, writing, arithmetic and religion among the masses in the community's own language.

In common parlance, a term that is often used synonymously with education is literacy. Much in contrast to education, the scope of the concept of literacy is delimited to the skills of reading, writing and arithmetic – the so-called three R's. The literacy campaigns of the government bodies, no-governmental organisations, as also international organisations seek to initiate people into the skills of reading and writing with the expectation that iterate individuals are better able to secure a livelihood, raise productivity, and safeguard their own and their nation's interests more competently than their non-literate counterparts.

At the time of its founding, UNESCO sought to enable as many people in as many nations as possible to read and write. Mass education campaigns were launched. Over a period of time, however, it came to be realised that literacy programmes did not match the needs of adults. In the 1960s UNESCO adopted a functional view of literacy following which the focus shifted to fostering reading or writing skills that would raise productivity in agriculture, manufacturing and other jobs. The functional approach to literacy was evident in the Experimental World Literacy Programme (EWLP) in which UNESCO was an important participant. It was found that the focus narrowed two sharply on needs of national economic development. Consequently, the socio-cultural and linguistic context in which learners acquired and applied their literacy skills as also the needs of learners in their local context remained largely ignored.

In the 1970s the concept of literacy got widened, particularly after the intervention of Paulo Freire who emphasised literacy as an education process. The chief concern was with encouraging the people to question why things were the way they were and striving to change them if need be. While earlier literacy programmes treated the learners as beneficiaries, Freire treated them as 'actor' and 'subjects'. The major fallout of the change in approach was that literacy, which had hitherto been confined to classroom learning found place in the socio-political domain of society. The socio-cultural and linguistic contexts assumed significance. UNESCO bestowed one of its literacy prizes on Paulo Freire in 1975 as recognition of the contribution to what was termed as 'critical literacy'. The term critical literacy was us bed to refer to the capacity of an individual to participate as an active citizen give to critiquing national and international practices, claiming rights, and challenging power structures. We can now appreciate better the broadening of the concept of literacy and its rising affinity with that of education. In the 1980s, UNESCO recognised the clear-cut distinction between 'autonomous literacy' (referring to a skill acquired with no reference to values and context) and 'ideological literacy' (referring to mediation of literacy by social or political ideologies). Modes of schooling and ways of transmission of knowledge acquired greater importance in the larger framework of consolidation of an expression of power particularly so because it was recognised that literacy was a major means through which power is both, acquired and exercised in society.

Q3. Explain the interrelationship between education and culture.

[June 2010, Q.No.-1]

Ans. According to Taylor, "*Culture is that complex whole which includes knowledge, belief, art, morals, law customs and any other capabilities acquired by man as a member of society.*" In accordance with this definition culture is something more than the material wealth of society. It refers to the capabilities acquired by men.

According to Bantock, "*the word culture is normally used in two broad senses. It is used by anthropologists to refer to the total patterns of a society's life............... The other typical use of the word culture, however, involves a high degree of selectivity.*

The broad-based definition of culture gives us an idea that culture is a complex whole. In this complex whole a child is born. He comes with his physiological endowments but they are not sufficient to let him live peacefully and in harmony with his environment. He has to learn to modify them and to put them to their maximum use in order to satisfy his own needs. The process of transmission of culture when formally or informally organised refers to the education of the child. Therefore, the transmission of the cultural patterns is one of the important functions of education.

The definitions of culture given above simply clarify that our culture exercises a profound influence over us. Our way of life is determined to a great extent by it. We learn to see the world as our culture makes us to see it. We neither see it in accordance with our pure sensations nor in the light of our own institutions. For example, the appreciation of beautiful flower is not an innate endowment. It is culture in which we are born that guides our ideas towards an appreciation. Most of those who visit Taj Mahal at Agra appreciate it and are enamoured of its beauty. But there are people born in a hard core of Communist society who look towards it not with an eye for beauty but with the notion of the misery caused to the labour in building this gigantic mausoleum. Their love for beauty is clouded with their feelings of misery which is powerful king might have caused to the innocent people who had been treated worse than the beasts of burden. Instances of the influence of culture in moulding our way of thinking can be multiplied. A medieval man saw the world of natural phenomena in a way very different from that seen by us today. Thunder to a medieval man was the expression of God's anger. Today we understand the natural phenomenon underlying this happening. Our feelings, our attitudes, our ideals and beliefs all are products or our culture. No doubt, we may say that each individual has his own unique way of understanding, of meeting needs and of facing the world, but he is all the time guided by what culture teaches him about life. Since education equips him to understand his environment, to learn his course of action in life, to inculcate values and to acquire beliefs and attitudes, it cannot proceed without enveloping it in its orbit.

The above sentence may give an impression that culture is subordinate to education. This will be an erroneous notion. By saying that education envelops culture in its orbit we simply mean that in education culture is an inclusive concept. When we talk of education we are talking of the education of a being who is living in a cultural environment. This being is a product of biological combinations but the biological happening of his birth is in a cultural context. The care of the mother during pregnancy when a child is growing up in her womb and which determines its developmental process is culture-oriented. In some cultures the pregnant mother is given utmost care and consideration and in others it is considered as a natural happening and the routine of a pregnant woman is not at all altered. There is a story about the wives of a king. The king went out on a corner of a town a woman delivering a child without any commotion in the family or near about. The next day the woman was up and working. The king on his return to the capital called his wives and rebuked them, asked them, to take their pregnancies lightly and ordered that henceforth they would not be cared for during their pregnancies. The result of this neglect was that many of his dear queens died in child birth. The Vazir who was an intelligent man ordered the gardeners not to tend the flowers in the garden of the king. After some time the garden started decaying and the atmosphere became dusty. The king was perturbed and called the gardeners. The Vazir stood on their behalf and said, "Sire, you have seen the flowers blooming in their full glory in the jungles where no one cares for them. Why should then these flowers be cared for?" The king was quick in grasping the point and ordered full care for his queens during their pregnancies. The story has a clear meaning. It is the cultural environment which determines the way of life which becomes ingrained in the people. To prepare the individual for his life is the task of education. This task education cannot discharges unless it peeps into the culture of the people.

Not only that culture provides the data for education but it also provides direction to education. Education is a part of the cultural pattern. Its nature is determined by the culture in which it is organised. In fact its very existence is determined by the culture of the people. Among people who are living in remote corners of a backward country there is felt no need for a formalized system of education. Whatever patterns are necessary for their modest existence they are transmitted informally from the parents to the offspring. On the other hand, in highly developed technological societies education is also demanded in a highly organised form.

In describing the relationship between culture and education we have emphasised transmission of culture through education. The individual is equipped to bring the cultural changes so as to meet his needs in a changing environment and is prepared to adjust his life in which he had been born or lived a portion of his life with the changed cultural life. We may say that: (i) education is a product of culture; (ii) education functions towards the transmission of culture to the new generation; (iii) education leads to cultural changes; (iv) education equips the individual to adjust himself in the changing cultural patterns.

Q4. Examine the approach of conflict theory to the understanding of education. [Dec 2007, Q.No.-2]

Ans. The perspective of conflict theory, contrary to the structural functionalist perspective, believes that society is full of vying social groups with different aspirations, different access to life chances and gain different social rewards. Relations in society, in this view, are mainly based on exploitation, oppression, domination and subordination.

Conflict theorists stand out in sharp contrast to the functionalists in terms of the basic approach. According to conflict theorists, society is in a state of perpetual disequilibrium, yet it is maintained as a body by powerful social groups that coerce cooperation from the less powerful. They treat society as divided into dominant and subordinate groups that are characterised by a constant power struggle between themselves. It is not necessary that different units would operate in a way that solidarity of the whole society is maintained. There is an impending possibility of social instability. Social and its units are continuously changing. This dynamism needs to be accepted as a normal characteristic of any society. An interaction between two units involves some form of conflict which is essential for the continuity of society. Factors of conflict are both internal and external and range from individual to national levels. The impact of conflict on society could be varied: positive and negative; latent and manifest; and gradual and violent. Conflict theorists tend to be more specific and limit their analysis to the interrelationship between two or more units within society.

Haralambos and Heald (1980) discuss the contributions made by Louis Althusser, Samuel Bowles and Herbert Gintis, and Ivan illich from a conflict perspective. According to Althusser whose ideas are derived from Marxism, society is divided into the capitalist class (which owns the modes of production and exercises control) and the labour class (which renders service in the production systems and remains subordinate to the former). The capitalist class requires continuous supply of labour power, the exploitation of which generates profits. Educational systems are used by the capitalist class to produce the required labour power. Workers are socialized to accept the ideology of the ruling class which legitimizes the capitalist system and submits to the exploitation of the capitalists. Bowles and Gintis (1976) explain that the capitalist system requires surplus amount of labour power to maintain its bargaining potential while employing the workers. The educational system raises surplus of workers whose skill set is suited to cater to lesser-paid menial jobs. Unemployment and availability of replaceable labour brings control over the workers and keeps the wages to minimum. The governing structure and curricula of the educational system are determined by the capitalist class. Social relationships in the school replicate the hierarchical division of labour in work place. Students' lack of control over work of importance (e.g. decision and policy making) in school, for example, is similar to the situation they encounter at work place when they grow up.

The proposition that the dominant class determines the natural of educational system is presented by Apple and King (1979). According to them schools pursue a hidden agenda (through the curriculum) that seems uniquely suited to maintain the ideological hegemony of the most powerful classes in the society. They write, "Schools seem to contribute to inequality in that they are tacitly organised to differentially distribute specific kinds of knowledge. This is in larger part related both to the role of the schools in maximising the production to technical cultural 'commodities' and to the sorting or selecting function of schools in allocating people to the positions 'required' by the economical knowledge is a form of the larger distribution of goods and services in a social. Social meanings that constitute educational knowledge imparted to the children do not relate with the vision and meanings of all groups of the society. Apple and King suggest that the historical process involved in curriculum designing has legitimised the social meanings of the dominant class in schools. Curriculum specialists were predominantly drawn from the school of scientific management that supports the capitalists class.

Their concern for social meanings in schools was invariably linked to the notions of social control. Using the case of kindergarten, they demonstrated that teachers thrust social meanings on the minds of the children. The children often are not in a position to bring about any change in the course of daily events in the classroom. Children are made to undergo the process of socialisation which consists of learning norms of social interactions. The socialisation process includes segregation of activities into work and play by the children. Work activities are mandatory, teacher-directed, and time-specific. These activities may include drawing an object as specified by the teacher, waiting in the line etc. whereas play activities are performed only during free time. They are not necessarily directed by the teacher.

Though not exclusively included under the conflict school, theories particularly of Bourdieu's cultural reproduction strengthen the views of the conflict theorists. In the words of Giddens, "Cultural reproduction refers to the ways in which schools, in conjunction with other social institution, help perpetuate social and economic inequalities across the generations. The concept directs our attention to the means whereby, via the hidden curriculum, schools influence the learning of values, attitudes and habits. Schools reinforce variations in cultural values and outlooks picked up early in life; when children leave school; these have the effect of limiting the opportunities of some, while facilitating those of others." According to Bourdieu and Passeron (1977) the major role of the educational system is the reproduction of culture of dominant classes. Dominant classes are able to impose their own meanings as legitimate the basis of the educational system. They maintain that educational systems tend to hide their objective function, by which is meant masking the objective truth or its relationship to the structure of the class relations. Children from dominant culture who already possess the cultural capital tend to achieve higher grades and perform well, more so because the educational system transmits social meanings that are familiar to them. Children from non-dominant cultures encounter an in-built barrier in the educational system as they are made to learn social meanings that are alien to them. They are predominantly from a working class background and often get eliminated from the educational system as they fail to understand the dominant culture. This educational failure in turn reinforces their underprivileged position in the society. In this way the reproduction of the relationship of power and privilege is perpetuated among social classes. The educational system, however, continues to project itself as a neutral body based on meritocratic principles providing equal opportunities to all.

Kumar's discussion (2004) on what is worth teaching provides a critical analysis of the educational system. Though his discussion is rooted in the Indian context, it provides ample insights for a critical look at the world educational system. He agrees that the nature of knowledge available in schools for distribution of knowledge represents overall classification of knowledge and power in the society. Education in early India, for instance, resisted science teaching due to its struggle against colonialism. School curriculum remained confined to knowledge associated with the dominant castes. He points out that participation of children in curriculum development is nearly impossible as they lack the capability to articulate their ideas. Furthermore, their preferences change as they grow up. He highlights the need for deliberations while designing the curriculum providing space for non-dominant castes to voice their opinions.

Q5. Critically examine the conventional contemporary definitions of "postmodernism".

Ans. Postmodernism literally means 'after modernism'. While "modern" itself refers to something "related to the present", the movements modernism and postmodernism are understood as cultural projects or as a set of perspectives. It is used in critical theory to refer to a point of departure for works of literature, drama, architecture, cinema, journalism and design, as well as in marketing and business and in the interpretation of history, law, culture and religion in the late 20th and early 21st centuries. In one of the seminal works on the topic, philosopher and literary critic Fredric Jameson describes postmodernism as the "dominant cultural logic of late capitalism", that is, as the cultural practices that are organically bound to postmodernism's historical economic correspondent. In this understanding, the period of postmodernism's *dominance* begins early in the Cold War and continues through to the present. Postmodernism can also be understood as a reaction to modernism. Following the devastation of fascism and World War II many intellectuals and artists in Europe became distrustful of the whole modernist political, economic, and aesthetic project. Whereas modernism was often associated with identity, unity, authority, and certainty, postmodernism is often associated with difference, separation, textuality, skepticism. Many academicians use the term "postmodernism" in reference to different, even contradictory concepts. The following list includes conventional definitions of the term offered by dictionaries:

- **Compact Oxford English Dictionary:** "a style and concept in the arts characterised by distrust of theories and ideologies and by the drawing of attention to conventions."
- **Merriam-Webster:** Either "of, relating to, or being an era after a modern one", or "of, relating to, or being any of various movements in reaction to modernism that are typically characterised by a return to traditional materials and forms (as in architecture) or by ironic self-reference and absurdity (as in literature)", or finally "of, relating to, or being a theory that involves a radical reappraisal of modern assumptions about culture, identity, history, or language"
- **American Heritage Dictionary:** "Of or relating to art, architecture, or literature that reacts against earlier modernist principles, as by reintroducing traditional or classical elements of style or by carrying modernist styles or practices to extremes: "It is so architecturally interesting with its postmodern wooden booths and sculptural clock".

Q6. Write a short note on functionalism.

Ans. Functionalist perceives society as similar to a biological organism which is composed of many distinct but interdependent parts with each part contributing to the functioning or survival of the whole system. All the parts are not only interdependent but also coordinate and complementary to each other. All the parts are not only interdependent but also coordinated and complementary to each other. A change in one part is believed to affect others parts; the malfunctioning of one part is dealt with by other parts in a coordinated way so as to maintain the equilibrium of the whole system.

Functionalists do not give weightage to abrupt change in the whole system. They lay emphasis on the absence of disruptive internal factors that disturb the overall stability of the system. Various components or units of the society operate in consonance with common perceptions, sentiments, values and beliefs of the system. This agreement or consensus is achieved through the socialisation of individuals by guided principles of the society (Abraham 1982). In simple or folk societies, the family is the primary agent of socialisation. In modern or industrialised societies, socialisation is often mediated by educational institutions apart from families. Against this basic understanding, we will explore the approaches of two functionalists, Durkheim and Parsons.

According to Durkheim (1956) the major function of education is to transmit society's norms and values. The survival of society or collective life is possible only with a sufficient degree of homogeneity among various members of the society. Homogeneity among members is reached by adhering to rules and regulations laid down by the society. Education preserves and reinforces these homogenizing principles of society in a child from the beginning. Durkheim (1956:17) writes, "Education is the influence exercised by the adult generation on those that are not yet ready for social life. Its object is to arouse and to develop in the childe a certain number of physical, intellectual and moral states which are demanded of him by both political society as a whole and the social milieu for which he is specifically destined." He highlights the role played by education in instituting 'social being' in the 'individual being.' The individual being is made up of mental states that apply only himself/herself and to the events in his/her personal life. The social being embodies a system of ideas, sentiments and practices of the group of which he/she is a part. The process of socialisation of a newborn differentiates human beings from animals. In his own words, "Of what an animal has been able to learn in the course of his individual existence, almost nothing can survive him. By contrast, the results of human experience are preserved almost entirely and in detail, thanks to books, sculptures, tools, instruments of every kind that are transmitted from generation to generation, oral tradition etc." (Durkheim 1956:2). The role of the educational system becomes important in complex societies in which families or other primary groups are not fully equipped to prepare the young for adulthood in a way that is expected by the larger society. School operates as a model of micro social system in which a child learns to cooperate with other children who are not part of their primary group. The training acquired by children in school forms the basis of their behaviour outside the school.

According to Durkheim, specific skills imparted in the educational institutions are necessary to maintain the division of labour in society. As society shifts from simple to complex form there is a corresponding increase in the complexity of division of labour and the emergence of more specialised occupations. In simple societies, division of labour demands generic skill sets that can be passed on easily through families. In complex industrial societies, however, families find themselves at a loss to impart complex and specialised skill sets. Maintaining equilibrium among various layers of occupational structure or divisions of labour is important in maintaining social order

Educational institutions give the required specific skills to their members according to the demands of the society and prepare them to play role sets offered by the society. Durkheim explains that the state holds the responsibility of governing the educational system and it decides the nature of moral principles taught to the members. Teachers at the schools are representative of the state. There is an underlying assumption that nature of norms, values, and skills imparted by the educational systems are decided without any bias or discrimination to any unit of society aiming at social solidarity.

Parsons's views (1959) on educational system are similar to those of Durkheim. According Parsons, two critical issues are paramount in the context of education in society. The first is that of the internalisation of commitments and capacities among children in classrooms for adult roles. Here, the school class may be treated as an agency of socialisation through which children are motivated and trained to perform adult roles. The second is the allocation of human resources within the role-structure of the adult society. He recognises the role played by various socialisation agencies like family, informal peer groups and others in moulding the young by the society. He lays importance on school class as a focal agency of socialisation that begins with entry of children to first grade (standard) and lasts till their entry into the labour market or marriage. According to Parsons (1959:51), the school develops commitments and capacities in individuals that are required for future role-performance of individuals. Commitments include "commitment to the implementation of the broad values of society and commitment to the performance of a specific type of role within the structure of society". Capacities include "competence or the skill to perform the tasks involved in the individual's roles", and "role-responsibility or the capacity to live up to other people's expectations of the interpersonal behaviour appropriate to these roles."

Parsons maintains that the school also serves as an allocation agency that prepares human resources and allocates them within role-structure of the society. He observes that completion of high school is increasingly becoming a norm of minimum satisfactory educational attainment by any individual in society. Also, the performance or achievement of a child in elementary school determines the nature of college course. Thus, the educational system works as the 'first socializing agency in the child's experience which institutionalises a differentiation of status on non-biological bases" (Parsons 1959:51). In early stages of schooling, the achievement of a child is measured through assessment of two components: cognitive and moral.

Cognitive component is related to the intellectual ability of the child in terms of written language and mathematical skills. Moral component is related to responsible citizenship behaviour within the school community. This includes respect for the teacher, cooperative behaviour with classmates, and good work habits etc.

During early days at the school, children do not understand that achieved rather than ascribed characteristics are the proper bases for most societal rewards. School convinces them that they would be evaluated on the basis of achievement, and makes understand that there is basic consensus on what constitutes achievement in the larger society. In early years of schooling, children often deal with a single teacher who takes the place of mother or parental figure for them in school. The teacher often remains affectively neutral, treats all children as equal and follows the rules and regulations of the school. Parallel to the socialisation process experienced at the school, students tend to develop relationships among their own peer group. The socialisation process among peers is different from the family and the school and offers "a field for the exercise of independence from adult control" (Parsons 1959:59), and also provides alternative sources of reward.

Functionalists are criticized for their perception that the educational systems operate as an integrative mechanism of the society and treat children equal. These criticisms arise from critical theorists who argue that the educational system is a medium of the ruling elite and not representative of entire society. According to Collins (1972), the functional role played by education in fulfilling the needs of division of labour is criticized as an exaggeration. There is no evidence to prove that education supplies knowledge and skills necessary for the occupations. Only a minor part of the expansion of the education in advanced industrialised countries directly serves the demands of industry in terms of skills, training and knowledge. Most of the occupations involve training in the job itself and employing organisations provide their own training.

Q7. Discuss the perspective of Jiddu Krishnamurti on education. [June 2008, Q.No.-2]

Ans. Jiddu Krishnamurti or J. Krishnamurti (May 12, 1895–February 17, 1986) was a renowned writer and speaker on philosophical and spiritual subjects. His subject matter included: psychological revolution, the nature of the mind, meditation, human relationships, and bringing about positive change in society. He constantly stressed the need for a revolution in the psyche of every human being and emphasised that such revolution cannot be brought about by any external entity, be it religious, political, or social. Krishnamurti was born into a Telugu Brahmin family in what was then colonial India. In early adolescence, he had a chance encounter with prominent occultist and high-ranking Theosophist C.W. Leadbeater in the grounds of the Theosophical Society headquarters at Adyar in Madras (now Chennai).

Jiddu Krishnamurti

He was subsequently raised under the tutelage of Annie Besant and C.W. Leadbeater, leaders of the Society at the time, who believed him to be a *"vehicle"* for an expected *World Teacher*. As a young man, he disavowed this idea and dissolved the worldwide organisation (the Order of the Star) established to support it. He claimed allegiance to no nationality, caste, religion, or philosophy, and spent the rest of his life traveling the world as an individual speaker, speaking to large and small groups, as well as with interested individuals. He authored a number of books, among them *The First and Last Freedom, The Only Revolution*, and *Krishnamurti's Notebook*. In addition, a large collection of his talks and discussions have been published. His last public talk was in Madras, India, in January 1986, a month before his death at his home in Ojai, California. His supporters, working through several non-profit foundations, oversee a number of independent schools centered on his views on education – in India, Great Britain and the

United States – and continue to transcribe and distribute many of his thousands of talks, group and individual discussions, and other writings, publishing them in a variety of formats including print, audio, video and digital formats as well as online, in many languages.

Jiddu Krishnamurti (1895-1986)

Jiddu Krishnamurti was born in the small town of Madanapalli in Andhra Pradesh to middle-class Telugu-Brahmin parents. His father jointed the Theosophical Society in 1881 and in 1901 the family came to stay in the Society's headquarters at Adyar. When he was still fourteen years old, Annie Besant and C. W. Leadbeater recognised in him the potential to be the world teacher and proclaimed him to be the vehicle for Christ in the West and of Buddha in the East who would bring salvation to humankind. Mrs. Besant adopted Krishnamurti and took him to England where she educated him and in the process prepared him for a bigger role in world society. In 1911 she proclaimed him the head of her religious organisation, The Order of the Sta · in the East. Between the years 1911 and 1929, he questioned himself on the need for operating through an organisation in order to coerce people to follow a particular path. In the year 1929, Krishnamurti dissolved The Order of the Star in the East. He felt convinced that Truth cannot be approached through a laid out path. Humanity had to free itself from the shackles of caste, religion, sect and all that through which people feel bound. His concern was to set human beings absolutely and unconditionally free. He traveled all over the world delivering talks and discourses on the nature of truth, sorrow, and freedom. One of the themes on which he deliberated extensively was education. In fact, he established the Rishi Valley Education Center in 1928 in Andhra Pradesh.

Krishnamurti believed that the scope of education did not consist solely of reading and learning from books, clearing examination and using the academic qualification to secure a job. In the present day, education has been used to develop conformity to society and culture by being sucked into the social, economic and political streams. It is widely believed that the only way to solve the problems of the people is to provide them education, make them read and write. More important than filling one's mind with information was developing a perspective, going beyond the words in the book in order to comprehend and appreciate what is contained in them as also to determine whether what the books say in true of false. He wrote (1963: 163) "When you go on the street you see the poor man and the rich man; and when you look around you, you see all the so called educated people throughout the world. They have titles, degrees, caps and gowns, they are doctors and scientists; and yet they have not created a world in which man can live happily. So modern education has failed, has it not? And if you are satisfied to be educated in the same old way, you will make another howling mess of life." Krishnamurti agreed that it is necessary to be able to read and write, and learn engineering or some other profession but mere competence in these cannot build the capacity of life. One who has undergone the process of real education could excel in mathematics, geography, history and other disciplines but would never be drawn into the stream of society primarily because it is corrupt, immoral, violent and greedy. The basic concern then is with working out the right kind of education that would develop the capacity in the mind to resist all negative influences and bestiality of the civilisation. There is a need to create a new culture not based on consumerism and industrialisation but on real quality of religion on the one hand and an education system that would prepare minds not given to greed or envy on the other. Right education, therefore, is one that brings about inner transformation, and awakens intelligence.

Krishnamurti (1974:20) clearly stated that intelligence is the "capacity to think clearly, objectively, sanely, and healthily." Intelligence is a state bereft of personal emotions, opinions, prejudice, or inclination. Now, it is possible to think clearly one if one in sensitive. Intelligence implies that one is able to appreciate the beauty of the earth, the trees, sky, sunset, stars and all that envelops him/her. When that happens, the development of a child is total which means that he/she acquires not only inward understanding, the capacity to explore and examine his/her inward self and inner state, but is good at whatever he/she does outwardly. The two aspects, i.e., of inwards development and outward excellence need to go hand-in-hand. Krishnamurti was opposed to the idea of competition and competitive spirit. The basis of competition is making comparison, judging and evaluating their performance. This leads to conflict, fear, and feeling of helplessness among them. In fact, he believed that one could live happily in this competitive word only if one is not competitive. More importantly, when a mind has understood the futility and absurdity of drawing comparisons and does not engage in it can foundation from which it can start to learn in the true sense of the word be established. Then, there is no frustration, and no hankering after success. In place of competition, confidence (without the element of self-importance) should be instilled in children (Thapan 2001).

Krishnamurti was deeply interested to keep in touch with the schools in India, Brookwood Park in England, the Oak Grove School at Ojai, California. He proposed to write a letter to them every fortnight explaining what an ideal school should be, to convey that schools are not the centres for academic excellence but much more in that they are to remain engaged in cultivation of the total human beings. They are to encourage the students and education to flower naturally, bring out their innate abilities in an environment not plagued with fear, pressure of authority, or competition. After Krishnamurti's death, a few more schools were established, like the Sahyadri School near Pune. It is a boarding school which caters to children belonging to upper class families. Two other schools are the Bal Anand in Mumbai and the Bhagirathi Valley School in Uttar Pradesh which is attended by children belonging to lower-middle class families. Krishnamurti's ideas on education found manifestation in the Rishi Valley Education Centre in Andhra Pradesh set up under the auspices of Krishnamurti Foundation India. The Rishi Valley Education Centre in Andhra Pradesh set up with the mission to usher in a different kind of education that would provide the children with knowledge and at the same time make them understand that acquisition of knowledge was not the ultimate objective of life and that it was equally necessary to be sensitive to trees, birds, to know what it is to love, and to be generous. This is possible when the educators are themselves able to reach out to realms beyond words in the books and are able to draw out the best in children. Certainly, authority is destructive. Care has to be taken that children learn from themselves. It is a fruitful process in the sense that it leads to wisdom. Children learn to depend on themselves more than on anybody else. When a person depends on certain people for safety, for money, for pleasure, there is a strong possibility that one feels frightened, irritated, angry, jealous and frustrated when they do something that upsets him/her.

In the Rishi Valley Education Centre and other schools established by the Krishnamurti Foundation India, learning takes place through exploration and discovery, and interaction between teachers and students. Despite the fact that they follow a clearly laid out curriculum (because they are affiliated with a centrally or state-level administered education board that conducts examinations at the class X and XII stages), there are co-curricular activities the apart from the focus on arts, are intended to creatively engage the students in their immediate environment. The students are guided to understand their inner self, psychology process, emotions thoughts, and problems. The Krishnamurti Foundation India school in Chennai has developed a well-drafted curriculum for Environmental Studies which has been adopted by the Indian Council for Secondary Education (ICSE) Board for schools affiliated with it (Thapan 2001). There is no denying that Krishnamurti continues to survive through his ideas, writings and institution to inspire both students and educators alive. What awards greater significance to him works in the integration of education with individual and society.

Q8. Explain the perception of Indian thinkers on education.

Or

Explain the views of (or view points of) Rabindranath Tagore, Mohan Das Karamchand Gandhi and Sarvepalli Radhakrishnan on education. [June 2010, Q.No.-2]

Ans. Rabindranath Tagore envisioned an education that was deeply rooted in one's immediate surroundings but connected to the cultures of the wider world, predicated upon pleasurable learning and individualised to the personality of the child. He felt that a curriculum should revolve organically around nature with classes held in the open air under the trees to provide for a spontaneous appreciation of the fluidity of the plant and animal kingdoms, and seasonal changes. Children sat on hand-woven mats beneath the trees, which they were allowed to climb and run beneath between classes. Nature walks and excursions were a part of the curriculum and students were encouraged to follow the life cycles of insects, birds and plants. Class schedules were made flexible to allow for shifts in the weather or special attention to natural phenomena, and seasonal festivals were created for the children by Tagore. In an essay entitled "A Poet's School," he emphasises the importance of an empathetic sense of interconnectedness with the surrounding world:

We have come to this world to accept it, not merely to know it. We may become powerful by knowledge, but we attain fullness by sympathy. The highest education is that which does not merely give us information but makes our life in harmony with all existence. But we find that this education of sympathy is not only systematically ignored in schools, but it is severely repressed. From our very childhood habits are formed and knowledge is imparted in such a manner that our life is weaned away from nature and our mind and the world are set in opposition from the beginning of our days. Thus the greatest of educations for which we came prepared is neglected, and we are made to lose our world to find a bagful of information instead. We rob the child of his earth to teach him geography, of language to teach him grammar. His hunger is for the Epic, but he is supplied with chronicles of facts and dates...Child-nature protests against such calamity with all its power of suffering, subdued at last into silence by punishment.

Rabindranath Tagore

In Tagore's philosophy of education, the aesthetic development of the senses was as important as the intellectual—if not more so—and music, literature, art, dance and drama were given great prominence in the daily life of the school. This was particularly so after the first decade of the school. Drawing on his home life at Jorasanko, Rabindranath tried to create an atmosphere in which the arts would become instinctive. One of the first areas to be emphasised was music. Rabindranath writes that in his adolescence, a 'cascade of musical emotion' gushed forth day after day at Jorasanko. 'We felt we would try to test everything,' he writes, 'and no achievement seemed impossible. We wrote, we sang, we acted, and we poured ourselves out on every side.'

In keeping with his theory of subconscious learning, Rabindranath never talked or wrote down to the students, but rather involved them with whatever he was writing or composing. The students were allowed access to the room where he read his new writings to teachers and critics, and they were encouraged to read out their own writings in special literary evenings. In teaching also he believed in presenting difficult levels of literature, which the students might not fully grasp, but which would stimulate them. The writing and publishing of periodicals had always been an important aspect of Jorasanko life, and students at Santiniketan were encouraged to create their own publications and put out several illustrated magazines. The children were encouraged to follow their ideas in painting and drawing and to draw inspiration from the many visiting artists and writers.

Most of Rabindranath's dramas were written at Santiniketan and the students took part in both the performing and production sides. He writes how well the students were able to enter into the spirit of the dramas and perform their roles, which required subtle understanding and sympathy without special training.

As Rabindranath began conceiving of Visva-Bharati as a national centre for the arts, he encouraged artists such as Nandalal Bose to take up residence at Santiniketan and to devote themselves full-time to promoting a national form of art. Without music and the fine arts, he wrote, a nation lacks its highest means of national self-expression and the people remain inarticulate. Tagore was one of the first to support and bring together different forms of Indian dance. He helped revive folk dances and introduced dance forms from other parts of India, such as Manipuri, Kathak and Kathakali. He also supported modern dance and was one of the first to recognise the talents of Uday Sankar, who was invited to perform at Santiniketan.

The meeting-ground of cultures, as Rabindranath envisioned it at Visva-Bharati, should be a learning centre where conflicting interests are minimised , where individuals work together in a common pursuit of truth and realise 'that artists in all parts of the world have created forms of beauty, scientists discovered secrets of the universe, philosophers solved the problems of existence, saints made the truth of the spiritual world organic in their own lives, not merely for some particular race to which they belonged, but for all mankind.'

To encourage mutuality, Rabindranath invited artists and scholars from other parts of India and the world to live together at Santiniketan on a daily basis to share their cultures with Visva-Bharati. The Constitution designated Visva-Bharati as an Indian, Eastern and Global cultural centre whose goals were:

1. To study the mind of Man in its realisation of different aspects of truth from diverse points of view.
2. To bring into more intimate relation with one another through patient study and research, the different cultures of the East on the basis of their underlying unity.
3. To approach the West from the standpoint of such a unity of the life and thought of Asia.

4. To seek to realise in a common fellowship of study the meeting of east and west and thus ultimately to strengthen the fundamental conditions of world peace through the free communication of ideas between the two hemispheres.
5. And with such ideals in view to provide at Santiniketan a centre of culture where research into the study of the religion, literature, history, science and art of Hindu, Buddhist, Jain, Zoroastrian, Islamic, Sikh, Christian and other civilisations may be pursued along with the culture of the West with that simplicity of externals which is necessary for true spiritual realisation, in amity, good-fellowship and co-operation between the thinkers and scholars of both Eastern and Western countries, free from all antagonisms of race, nationality, creed or caste and in the name of the One Supreme Being who is Shantam, Shivam, Advaitam.

In terms of curriculum, he advocated a different emphasis in teaching. Rather than studying national cultures for the wars won and cultural dominance imposed, he advocated a teaching system that analysed history and culture for the progress that had been made in breaking down social and religious barriers. Such an approach emphasised the innovations that had been made in integrating individuals of diverse backgrounds into a larger framework, and in devising the economic policies which emphasised social justice and narrowed the gap between rich and poor. Art would be studied for its role in furthering the aesthetic imagination and expressing universal themes.

It should be noted that Rabindranath in his own person was a living icon of the type of mutuality and creative exchange that he advocated. His vision of culture was not a static one, but one that advocated new cultural fusions, and he fought for a world where multiple voices were encouraged to interact with one another and to reconcile differences within an overriding commitment to peace and mutual interconnectedness. His generous personality and his striving to break down barriers of all sorts gives us a model for the way multiculturalism can exist within a single human personality, and the type of individual which the educational process should be aspiring towards.

Tagore's educational efforts were ground-breaking in many areas. He was one of the first in India to argue for a humane educational system that was in touch with the environment and aimed at overall development of the personality. Santiniketan became a model for vernacular instruction and the development of Bengali textbooks; as well, it offered one of the earliest coeducational programs in South

Asia. The establishment of Visva-Bharati and Sriniketan led to pioneering efforts in many directions, including models for distinctively Indian higher education and mass education, as well as pan-Asian and global cultural exchange.

One characteristic that sets Rabindranath's educational theory apart is his approach to education as a poet. At Santiniketan, he stated, his goal was to create a poem 'in a medium other than words.' It was this poetic vision that enabled him to fashion a scheme of education which was all inclusive, and to devise a unique program for education in nature and creative self-expression in a learning climate congenial to global cultural exchange.

Mohan Das Karamchand Gandhi

Mohandas Karamchand Gandhi experiments in education started when he returned to South Africa in 1897 with his two sons and a nephew for whom he searched for an appropriate school. He could have sent them to the school for European children but did not think that English as a medium of instruction employed in those schools was worthwhile. He used to run the 'Tolstoy Farm' which could not afford to pay the wages that qualified teachers would demand. So, he took upon himself the task of teaching the children. He decided to live among the children and lay the foundation of character-building and self-dependence in them. Gandhi encouraged the children to undertake all the chores ranging from cooking to scavenging themselves. Certainly, a teacher would cooperate and guide them throughout the endeavour. Apart from physical training he engaged in spiritual training of students. He returned to India in 1914 where he was destined to play a major role in the freedom to India in 1914 where he was destined to play a major role in the freedom struggle and importantly, in the educational reconstruction of the country. There is no denying that colonial rule had eroded the traditions and values of the educations system as people were imparted western education that prepared them for minor positions in the government machinery of the British. This class of people educated in the western system easily gave in to the lucrative offers of the colonialists at the expense of their own dignity. He tried to overthrow colonial education and present an alternative that people could relate with and find useful. Gandhi was concerned with the rising trend of people trend of people giving up their vocation after acquiring western education. Cobblers, carpenters, blacksmiths, masons, tailors tended to surrender their vocations treating them as inferior. They would take pride in joining the position of clerk in offices.

Gandhi proposed 'nai talim' or basic education which emphasised the introduced of productive handicrafts in the school curriculum and in doing so bestowed honour and dignity to those who are adept at them. In the words of Kumar, "It implied a radical restructuring of the sociology of school knowledge in India, where productive handicrafts had been associated with the lowest groups in the hierarchy of castes. Knowledge of the production processes involved in crafts, such as spinning, weaving, leather work, pottery, metal-work, basket-making and bookbinding had been the monopoly of specific caste groups in the lowest stratum of the traditional social hierarchy. Many of them belonged to the category of 'untouchable'. India's indigenous tradition of education as well as the colonial educational system had emphasised the skills (such as literacy) and knowledge of which the upper castes had a monopoly. In terms of its epistemology, Gandhi's proposal intended to stand the education system on its head." The basic education, hence, favoured the children belonging the lowest rungs in society. This facilitated the process of social transformation. According to Gandhi, schools should be self-sufficient so that the poor could educate themselves. This could happen only if the schools could generate enough resources for themselves. Further, schools that are self-sufficient do not fall prey to the whims and interference of the state. Teachers should not be made to give in to the dictates of bureaucracy and teach out of the curriculum laid down by it. Learning was not confined to memorizing contents in the textbooks. Gandhi believed that in India where more than 80 per cent of the population subsists by agriculture and about 10 per cent by industries, delimiting the scope of education to literacy was not appropriate. Boys and girls should be encouraged to value manual labour. In fact, carpentry, spinning and other crafts may be used as a means of stimulating the intellect. This can be made possible by explaining the underlying mechanism. He was in favour of the mother tongue as the medium of instruction for English creates a divide between those who are 'highly educated' and the many uneducated people. Moreover, comprehension is faster and better when children are taught in their mother tongue. Gandhi clearly stated that if English were removed from the curriculum of primary and secondary or high school education then it would be possible to make the children go through the whole course in seven years instead of eleven years.

Gandhi stayed with Rabindranath Tagore at Santiniketan for about a month. In the course of close interaction between the two thinkers emerged consolidated ideas on the future of education in India. Gandhi set up his ashrama in Sabarmati in which he also established a school for children. He proposed the following scheme for education: *(i)* adult lucation of the whole community, including the parents of newborn abies; *(ii)* pre-basic schooling from 2 to 7 years; *(iii)* basic schooling from to 14 years; *(iv)* post-basic education from 14 to 18 years; and *(v)* niversity and teachers training institute education. The schedule onsisted of rendering morning prayers, cleaning of the campus including vatories, engaging in productive work (e.g., spinning, weaving, ıltivation and others), preparing meals, and studies (that related to the ay's work and its scientific, mathematic and other aspects). Students ere taught to think before doing and think after doing. All of them ere imparted training in music and art. Stagecraft and management ere an important part of education. In the afternoon, before dinner, ey played games. In the scheme of nai talim, there was no place for xtbooks, but the students were encouraged to use the library to enhance eir knowledge. Over a period of time nai talim schools were set up roughout the country (Prasad 2001). Nai talim schools did not succeed institutions. They were thought to be meant for villagers so the olitical elite did not support them. Gandhi's ideas on education, however, ontinue to inspire many intellectuals and humanists.

Sarvepalli Radhakrishnan (1888-1975)

Sarvepalli Radhakrishnan, OM, FBA (5 September 1888 – 17 April 975) was an Indian philosopher and statesman. He was the first Vice-resident of India (1952-1962), and its second President-(1962-1967). ne of India's most influential scholars of comparative religion and hilosophy, Radhakrishnan is considered through his efforts to have uilt a bridge between East and West by having shown the hilosophical systems of each tradition to be comprehensible within e terms of the other.

Sarvepalli Radhakrishnan

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He wrote authoritative exegeses of India's religious a philosophical literature for the English speaking world. His academ appointments included the King George V Chair of Mental and Mo Science at the University of Calcutta and Spalding Professor of Easte Religions and Ethics at Oxford University (1936-1952). Among t many honours he received were a knighthood (1931) and the Bha Ratna (1954). His birthday is celebrated in India as Teacher's Day o September.

Sarvepalli Radhakrishnan (1888-1975)

Sarvepalli Radhakrishnan was born in Tiruttani near Chenn He specialised in the understanding of the ethics of Vedants. In fa he wrote a dissertation on the ethics of the Vedanta and its metaphysi presuppositions. His interest and study of Indian philosophy develop a great deal after he was offered a position in the Department Philosophy at the Madras Presidency College following which joined as Professor of Philosophy at the University of Myso Radhakrishnan was subsequently appointed to the King George Chair of Mental and Moral Science in the University of Calcutta. La representing India, he addressed the Philosophical Congress Harvard Universities. He was invited to join the Manchester Colle Oxford. He served as Spalding Professor of Eastern Religions a Ethics at Oxford University and Fellow of the British Academy. Ba in India, he remained Vice Chancellor (between 1939 and 1948) of t Banaras Hindu University, Leader Of Indian delegation to UNES (between 1946 and 1952), Ambassador of India to the USSR (betwe 1949 and 1952), Vice President of Indian (between 1952 and 196 President, General conference of UNESCO (between 1952 and 19 Chancellor, University of Delhi (between 1953 and 1962), and Preside of India (between 1962 and 1967). Radhakrishnan believed that education system should be geared to both train the intellect as a instill grace in the heart and in doing so bring about balanced grow of an individual. The students should not only be intellectua competent and technically skilled but also civilized in their emotio and refined in their purpose because their worth as members of soci desires not solely for intellectual ability or technical skill but devot to a great cause. This was crucial in the present age marked w greed anxiety, defeatism, and severe constrain on independent thinki People in the modern age are given to accepting whatever the soci and its channels of expression (e.g. the film, radio, televisi newspapers) put into circulation. Intellectual integrity remains at sta A significant way to free oneself from the debilitating effects and str of modern life was the study of literature, philosophy, and religion hat interpret higher laws of the universe and provide a philosophy and an attitude to life. Hence, one must learn to read the classic that deal with life and destiny of humankind. Quiet study of classics develops independent reflection. Individuals master philosophy, acquire more knowledge in universities – places of higher learning.

In an address at Moscow University on June 18, 1956 Radhakrishnan, "But buildings do not make a university. It is the teachers and the pupils and their pursuit of knowledge, these make the soul of a university. The university is the sanctuary of the intellectual life of a country. The healthy roots of national life are to be found in the people. They are the wellsprings of national awakening. They are the spirit behind revolutionary movements of society. When we give education, we start a ferment of debate and discussion of first principles. The educated youth will voice their thoughts and find fault with things as they are. We train in this university not only doctors and engineers but also men and women who think for themselves. They will not judge everything by the party line. If we destroy the initiative, the freedom of the people we do so at our peril. If men lose intellectual vigour, the future of civilisation is break indeed." The students of a university need to be trained to fight ignorance, injustice, oppression, and fear. Indiscipline among students rises when they are not trained to deal with the problems of life with fortitude, self-control and sense of balance. Those serving in universities are in a position to prepare mindset that would accept the idea of establishment of a world community with a common consciousness and common conscience. An important function of the university was the advancement of international understanding and international peace. Radhakrishnan reiterated the role of the university in establishing and affirming peace in several speeches. In an address at the Calcutta University, he said that university of the world form a great fraternity binding together their members all over the world. Again, in another context he stated that the university fraternity transcends caste, class, creed, and nationality. It honours achievements and scholarship in art and literature, and science.

According to Radhakrishnan, an attempt should be made to draw the best minds into the teaching profession. What often happens is that the teachers are paid low salaries. They do not fully appreciate the intellectual value of their service and take to writing textbooks and seeking examinership. In order to avoid such tendencies, the teaching profession has to be made more lucrative. Apart from disinterested teachers, the higher education system is fraught w the problem of inadequate opportunities calls for free and fearl exchange of opinion, thoughts, and ideas between and among stude Occasions and situations in which this would be possible are har made available to students. Furthermore, there is no adequa provision for games and other activities in which a large member students may engage together. He favoured the idea of students joini the National Cadet Corps in large number because its membersh posts discipline, teamwork sprit, and sense of dignity of labour. drew attention to the fact that education of the youth does not fin place of significance in the schemes of development adopted by t centre and the states. He cautioned that the experiment in democra would suffer if education was not accorded high priority and th future leadership would be imperiled if the level of university educati was allowed to deteriorate.

On November 4, 1948, the Government of India appointed t University Education Commission under the chairmanship Sarvepalli Radhakrishnan. This commission, therefore, come to referred to as the Radhakrishnan Commission. The major task befo the Commission was to suggest improvements in higher educatio The Commission clearly stated that the teachers occupy a crucial pla in the education system. It is their responsibility to inculcate rig values and truth in students along with generating interest in th field of study. Apart from others the Commission recommended th vocational institution should be established in order that students cou choose to pursue vocational courses after schooling of 10-12 years.

It is widely accepted that Radhakrishnan's vision of high education in general and in the context of India in particular w grounded in the conviction that it should provide leadership in politic administration, industry, and commerce at one level while at the oth it should lead to self development, fearlessness, and integrity.

Q9. Explain the perspective of Paulo Freire on education.

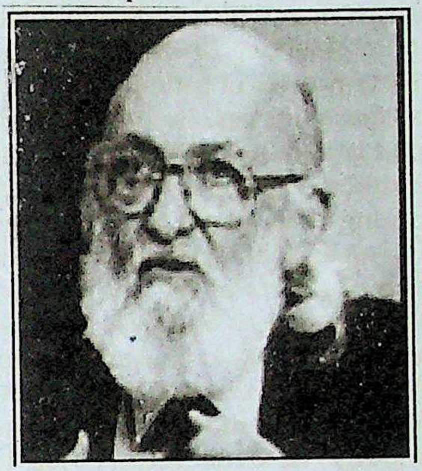
[Dec 2008, Q.No.

Or

Critically assess the contribution of Paulo Freire to the discour of education.

[Dec 2007, Q.No.

Ans. Paulo Freire, 1921-1997, says he never invented a literac method. He states that leaning is a part of man, a necessity like eatin The world acts as a mediator. Learning is the process of becoming fre of becoming more human. Working in Brazil, Freire's literacy mod grew from the Movement for Popular Culture, which set up cultural circles in the 1950's. Cultural circles were groups of adults who would join together to discuss a topic.



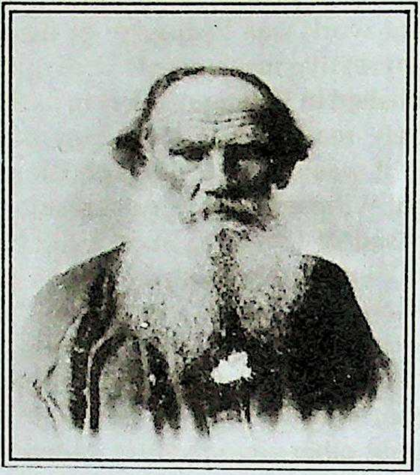
Paulo Freire

The educators acting as facilitators could insert "hinge themes" to clarify the central topic. This model led Freire to discover that the "process" of the act of learning was a determining factor in relation to the content of learning." Freire determined that teaching methods where the teacher and the learner learn together are more effective. Freire decided to send "Alphabetizers" into the field to talk to the people to find out about their lives and ways of looking at the world. The task of the Alphabetizer was to gather a list of words that were commonly used by the people and then order them alphabetically. The generated words of the group would have social relevance, meaning and all the phonemes of Portuguese. They should codify the way of life of the people. The generated word worked as a key to build on a topic. For example the word "wages" could lead to the topic of "work" which could lead to "family" then "conditions" and on to "getting a fair wage."Educators were to write the generated word in large letters for everyone to see. Their task was to get everyone to participate by stimulating a discussion of the generative word. In this way the adult is educated through a discussion of his experience of live in relation to others experience of life. There are three stages to this method: Investigative, Thematisation and Problematisation stages. The Investigative stage is a period of discovery. Generative words are identified and chosen for syllabic length, phonetic value and principally for social meaning to the group. In the thematisation stage themes, with social meaning are developed which will be codified and decodified (given meaning and then revising the meaning). The final problematisation stage is the time for concrete action. A time to overcome oppression. This Freire saw as a time of "hominisation" the process of becoming a man which is directly linked to the ability to read and write. The objective of the method is conscientisation. Conscientisation is the process of getting rid of the influence exhorted by the dominant consciousness. Freire believed that education is necessary for liberation and the result is transformation. Paulo Freire saw no use for traditional primers. Freire stated that "There will be no significant learning if the pupil fails to establish a relationship with the object, if he doesn't act towards it." As a result of this belief, Freire wrote cultural primers in the late 1950's with the object of building a revolutionary society. His basic objective with the primers was to present concrete reality to be transformed. Program content should be presented to allow the pupils to take control of it little by little rather than just receiving the content. Teaching materials should be written regionally or even locally. He believed that the universalisation of teaching material to reading is an absurdity scientifically and an act of authority politically. A central theme of Paulo Freire is that of dialogue. Dialogue is part of human nature, we need each other to discover and discovery is a social process and discussion is the cement. He thought that the moment of dialogue was the moment of transformation. Freire saw the dialogue of the elite as vertical. He called it "banking" pedagogy. The person who is learning only needs to listen while the educator "deposits" knowledge. This narrative form of education maintains the division between those who know and those who don't. Freire viewed dialogue as a horizontal relationship based on love respect and tolerance. It follows then that Banking education and problematasation are opposite methods. Paulo Freire is often described as a humanistic, militant educator who believed that solutions in education are always found in concrete context. Students should be asked what they want to learn. There must be a collaboration, union and cultural synthesis. The educator should not manipulate students but should also not leave them to their own fate. He should direct tasks and study not order students. He believed that the liberating educator invites students to think. This allows the student to make and remake their worlds and become more human. Freire believed that communication should be simple even if the information is complex. Simplifying, allows for deeper accessibility by the student. Paulo Freire's work was influenced by Marxism, existentialism and phenomenology. He behaved the same in life as in the classroom. He was a prolific writer and author of many books. His most important work was Pedagogy of the Oppressed in which he describes the oppressive mechanisms of a capitalist education. This book has been published in 17 languages, is in its 35th edition in Spanish, and is today widely read. Before Pedagogy of the Oppressed was published in 1970, it was called a violent book and against Christian democracy by right wing educators. As a result of a military coup in 1964, he was accused of trying to make Brazil a Bolshevik country and was jailed for 70 days. He used his time in prison to reaffirm his thesis that social change had to come from the masses and that education and politics are strongly linked. When he was released from prison he left Brazil, spending a few years in Chile followed by a brief period as a professor at Harvard then moving to Switzerland to fulfill a need to learn about other countries. He joined the World Council of Churches as a consultant and educational counselor. Subsequently he led many successful literacy campaigns in several countries. Freire returned to Brazil in 1980 helping to found the Institute for Cultural Action, a research and education center based on conscientisation. In 1988 he was appointed Minister of Education for the City of Sao Paulo was he guided school reform for two-thirds of the nation's schools. In his life Paulo Freire was awarded numerous honorary degrees and received wide recognition for his contributions to adult literacy. His focus was on the dialogue between teacher and pupil. He believed that the acquisition of knowledge creates social change and the relationship of politics and education are strongly linked. He asserted that the pupil is the master of his/her owns learning and that education is the path to liberation.

Q10. Give the views of Leo Tolstoy, Jhon Dewey and Antionio Gramsci on education in India.

[Dec 2010, Q.No.-3][June 2010, Q.No.-3][Dec 2009, Q.No.-5]

Ans. Leo Tolstoy, or Count Lev Nikolayevich Tolstoy, (September 9, 1828 – November 20, 1910), was a Russian writer widely regarded as among the greatest of novelists. His masterpieces *War and Peace* and *Anna Karenina* represent in their scope, breadth and vivid depiction of 19th-century Russian life and attitudes, the peak of realist fiction.



Leo Tolstoy

Tolstoy's further talents as essayist, dramatist, and educationa reformer made him the most influential member of the aristocrati Tolstoy family. His literal interpretation of the ethical teachings o Jesus, centering on the Sermon on the Mount, caused him in later lif to become a fervent Christian anarchist and pacifist. His ideas o nonviolent resistance, expressed in such works as The Kingdom o God Is Within You, were to have a profound impact on such pivota twentieth-century figures as Gandhi and Martin Luther King, Jr.

According to Tolstoy, unequal access to education in Russia society was the root cause of antagonism between the privileged clas constituting only a small group and the remaining population. Th solution to the rising antagonism and the other social problems (suc as despotism, violence, superstition and injustice) lay in providin equal education to all sections of society. More importantly, he expresse that the fruitfulness of education should be measured in terms of it success in serving the needs of the people. His ideas acquired greate social importance in the light of the fact that they were put forth at a time when capitalist development was all set to preside over scientifi and technical knowledge that would jeopardize the interests of th masses and generate hostility and antagonism between classes. Tolsto demanded democratisation of education which in effect meant liberatin it from the clutches of those who controlled power and harnessing i in favour of the society at large.

Tolstoy argued for freedom in school and in education. He believe that children are inherently innocent and perfect. It was not prope to interfere with the natural development of children in the name of education. But, does this mean that children should be left completely to themselves? How can education be imparted to them? Tolstoy explained that the role of the teacher had to be minimal, limited to guided them gently and certainly not by force coercion. Freedom in education needed to be treated as a counter practice of authoritarian teaching through which children would develop independent cognitive abilities. Unless this happened, knowledge loaded on children would not bear fruit. According to Tolstoy, freedom in education was opposed to authoritarianism in teaching. It was of utmost importance in developing a humane attitude in children and inculcating self-esteem and respect for their dignity as human beings. He believed that since the main concern of education was with children, the study of the child was crucial to formulating strategies for educating them. He experimented with different methods of teaching, reading and writing in terms of their efficacy. Tolstoy, as mentioned earlier, treated the child as the subject of education. He established that a teacher deals with the entire personality of a child, hence the need of a holistic perspective integrating sociological and psychological aspects. Yegorov (1997:652) express this clearly, "Reading Tolstoy's education writing, one has almost physical perception of a living child, presented not in a frozen photographic pose but in the manifestation and development of its individual characteristic, the unfolding of its personality and in mental states which fluctuate in accordance with the many and varied influences to which he or she is subject".

The other aspect that Tolstoy emphasised in his doctrine of education was the empowerment and freedom of the people to set up schools for their children that were based on the wishes of the parents and community. This would lead to the development of genuine culture among the people. The agencies for deciding the content and method of education would be the parents and the community at large. Here, children are regarded as the subject of education which calls for developing their individual characteristics, personalities, and mental states (that are known to vary according to situations). Education, therefore, cannot remain divorced from a child's cognitive capacities in different stages of growth. He demonstrated that in the first stage of education, children's thinking and comprehension are guided by pictures, colours, and sound rather than logical thought. Information conveyed through pictures rather than through logical conclusions is better understood and retained by children. He believed that elementary education laid the foundation for a child's intellectual and moral growth and state of happiness or unhappiness throughout life. Elementary education determined whether a child would enjoy studying or would regard it as a burden, whether he/she would lay more emphasis on spiritual values or on material well-being. Spirituality could be impressed upon the child only in school. The Primer of Count of Tolstoy published in 1872, "consisted of a set of teaching materials in four volumes: a) the alphabets proper; b) texts for elementary study; c) Slavonic texts; and d) material for learning arithmetic" (cited from Yegorov 1997: 656-657). It comprised basic concepts of physics, chemistry, botany, and zoology in a way that would be comprehensible to children. Tolstoy's ideas as also his publications triggered debates and controversies when they were first launched. Later, however, his perspective on education was accepted and adopted not only in Russia but in many parts of the world.

John Dewey (October 20, 1859 – June 1, 1952) was an American philosopher, psychologist, and educational reformer whose ideas have been very influential to education and social reform. Dewey, along with Charles Sanders Peirce and William James, is recognised as one of the founders of the philosophy of pragmatism and of functional psychology. He was a major representative of the progressive and progressive populist philosophies of schooling during the first half of the 20th century in the USA.

Jhon Dewey

Although Dewey is known best for his publications concerning education, he also wrote about many other topics, including experience, nature, art, logic, inquiry, democracy, and ethics.

He believed that education focused on the improvement of the quality of experience and provided the succor to social life. When teaching becomes intentional and formalized, a possibility of split between experience gained by children through direct association as part of daily life and that acquired in schools develops. This is often caused by the rise in knowledge and technical mode of skills. Schooling, therefore, emerges as basic to social progress and democracy. According to Dewey, the ultimate objective of a school and the process of schooling were to foster the growth and expansion of democracy. This objective was particularly important because in the emerging industrial society in which Dewey consolidated his ideas on education, democracy was largely jeopardized. The schools were given to raising children who would follow the dictates of the teachers, undergo repetitious methods of teaching unquestioningly. The understanding was that as adults, they would be able to join the industry as an asset. Dewey opposed both the prevalent perspective and the method of teaching-learning in favour of student's alertness, focusing on their experiences and the ability to determine the course of life themselves. According to Dewey, schools would do well to develop a curriculum that was integrated with social experiences. He strongly criticized public schools for their learning ability that led to disjunction between knowledge and lived in his widely acclaimed book, Democracy and Education (1916) Dewey wrote that the measure of the wroth of the administration, curriculum, and methods of instruction of the schools is the extent to which these are animated by a social spirit. In the first peace, "the school must itself be a community life in all which that implies". He believed that social perceptions and interests could be developed only when there is give and take in the building up of a common experience. Education becomes effective through constructive activities that integrate study, growth, and shared experience. The perception of connections and social adherence is nurtured in playgrounds, schools, workrooms and laboratories. Here, natural, active tendencies of youth find full expression. Dewey maintained that learning in school should not be separated from that outside the school. The continuity in learning within and outside school can be maintained when there are numerous points of contact between their social interests. A school should safeguard and perpetuate the spirit of companionship and shared activity. Now, while a school may take upon itself the responsibility of developing social concern and understanding among children, it cannot be said with certainty that these would be available outside it. Yet, it may be accepted that till such time as learning which accrues in the regular course of study affects character, it is not appropriate to posit moral end as the unifying and culminating point of education. An educational scheme in which learning is accompanied with activities or occupations that have a social aim is worthwhile. When this happens, the school becomes a form of miniature community which remains in close interaction with other modes of associated experience beyond its four walls. Education which develops the ability to share in social life makes for walls. Education which develops the ability to share in social life makes for continuous readjustment which is essential for growth.

Antonio Gramsci (January 22, 1891 – April 27, 1937) was an Italian philosopher, writer, politician and political theorist. A founding member and onetime leader of the Communist Party of Italy, he was imprisoned by Benito Mussolini's Fascist regime. His writings are heavily concerned with the analysis of culture and political leadership and he is notable as a highly original thinker within the Marxist tradition. He is renowned for his concept of cultural hegemony as a means of maintaining the state in a capitalist society.

Antonio Gramsci

He believed that the school system prevalent in Italy at that time was given to reinforcing the ideological foundations of hegemony and in this way perpetuating the current social and political domination of the ruling class. He critiqued the increasing specialisation afforded in the Italian school system and proposed a more comprehensive form of education. Gramsci felt that it would be appropriate to develop a school system that would be committed to imparting common basic education, balancing the inculcation of capacity for working manually and the capacity for intellectual work. This would prepare the students adequately to engage in productive work or pursue education in specialised schools. He explained that modernizing education should chiefly consist of creating a simple type of formative school (primary-secondary) which would take the children up to the threshold of their choice of job, forming them during this time as a person's equipped with the faculty capable of thinking, studying and ruling or controlling those who rule. In order that this type of school achieves its objectives, it was important that it related with the daily lives of the people so that more and more students participate in it with vigour. The student had to be an active participant and not a passive recipient in the teaching – learning process. Gramsci challenged the notion of spontaneous development of the child. He maintained that right from birth the child is 'educated' to conform to the environment; the school represents only a small part of life. Education, in effect, is the struggle against the basic instincts (i.e., those related with biological functions); and against nature, to dominant it and create the 'actual' human being. He used the term 'conformity' to refer to the instrument for interpretation of those processes though which the people follow tradition and adhere to the rules. Education, therefore, consists of a struggle for one or the other type of conformity (e.g., socialisation) proposed or imposed within a society. Monasta (1997:609) sums up Gramsci's basic approach to education in the following words, "Finally, as far as the visible education system is concerned, Gramsci's approach does not mean that school and university education are irrelevant within the strategy of educating for critical thought. It suggests that innovations in methods, content and organisation of study which should be consistent with the following main points tighten links between school and work, as well as between theory and practice; a growing attention to the history of the organisation of work and of the organisation of culture, and therefore, move interest towards the study of 'fortune' namely, the different interpretations, of classics and theories; and, last but not least, an open debate on the aims of education and the values on which educational action is based in a given society." Education has to be set free from the clutches of both conformity and hegemony so that children who undergo it are able to achieve personal independence.

OOO

Chapter – 2

Pedagogy, Curriculum and Knowledge

Q1. Critically describe the relationship between knowledge and power in context of education.

[Dec 2010, Q.No.-9(b)][June 2010, Q.No.-9(a)]

Ans. Sociology of education does not with the ideas of 'truth' or 'true knowledge' as there is nothing like true, absolute, eternal knowledge which remains the same in all time periods and in all the societies. It deals with what is perceived as knowledge in a given social milieu. At the outset, Krishna Kumar (1992) raises the basic question of what courts as knowledge. What is the knowledge that is considered to be worthwhile, enough to be imparted through educational curriculum? For him, the knowledge that is imparted through school texts is not naturally sacrosanct, for it acquires importance because of prevailing power structures. It is pertinent to note that whatever because of prevailing power structures. It is pertinent to note that whatever counts as knowledge in a particular social milieu is through an act of deliberation. The process of treating one kind of knowledge as valid and worth acquiring at the expense of some other kind of knowledge is not a natural or rational one, neither is it determined by the intrinsic worth of that knowledge. The process of selection of one kind of knowledge and the elimination of another kind is consciously done in order to favour one section of the society at the expense of other. As Kumar (1992:8) puts, "What counts as knowledge is a reconstruction, based on the selection made under given social circumstances". The process of selection does not happen in a vacuum but takes place in a social context, for the benefit of one group. The knowledge and the education which constitute the curriculum in schools are constructed by a few educated elite.

The two important process through which a particular kind of knowledge is assigned importance are selection and representation. Out of the total body of knowledge only a part is selected for dissemination. The selection of this portion of knowledge is contingent on social processes and social relations. It is largely guided by the power structure of society. The knowledge that we finally get cannot be seen as irrespective of the social, political and economic facets of society. When we study knowledge in the context of these social, political and economic realms, only then can we understand the intricate relationship between and knowledge.

The knowledge that is identified as 'valid' depends on the power dynamics. Economic opportunities play a determining role in defining knowledge and process. It is a part of the process of gaining wider control exercised on the masses. The Indian Civil Service in the twentieth century, for instance, was a product of a colonial project. Similarly, the emphasis on English and science served as a means for colonising India. The British used education to colonise Indians under the pretext of civilizing them. This project of civilizing and controlling the masses continued even after independence. For Kumar, before independence, 'enlightened outsiders' were controlling natives, while after independence 'educated Indians' were controlling their own masses. The system of education is known to operate under the influence of the economy, politics and culture and then determines which knowledge is worth disseminating out of all.

In our educational curriculum the selection of any particular knowledge is not based on its intrinsic worth. Educational institutions cannot be seen as a neutral, secluded enterprise of society. There are various economic, political, and cultural reasons because of which particular forms of knowledge are selected. Economic factors determine the utility of knowledge in the present day. Knowledge itself plays an important role in the economy of society. It stands between the family and the job market. It prepares and equips students to secure economic rewards. As the economic rewards that come in life are largely dependent on these educational institutions, social meanings, cultural capital and technical knowledge are differentially distributed by the educational institutions regardless of their ostensible democratic mission. The knowledge with is likely to provide well-paying jobs is always in high demand. Such technical knowledge is often highly inaccessible also. It becomes difficult for common people to be in command of the specialised knowledge and skill set. The privileged and the inaccessible nature of these jobs is maintained deliberately by dominant segments of society. This legitimates, authenticates, and naturalizes the power of a few over the large mass. People having these skills and command over such knowledge finally get higher jobs that further increases their power. It is through this knowledge that they maintain their power in society. On this basis it can be established that the nature and distribution of knowledge indicates the availability of opportunities in society. The knowledge as well as the linguistic and cultural competencies of the elite is associated with highly paid and inaccessible jobs. It is important to study what knowledge is being accorded high status in our society and its cultural and economic implications. Certain knowledge is inaccessible and, because of this, schooling becomes effective in generating and perpetuating inequality.

Q2. Discuss the culture and economic reproduction of inequality in education.

Or

Explain how education is used as a means of culture and economic reproduction in society. [June 2009, Q.No.-2]

Ans. Education becomes the site for the reproduction and production of power relations in society. Education becomes a tool to dominate, to impose ideas, meanings and practices on people in a civilized, democratic way. This kind of oppression is subtle and is not undemocratic. Through education the dominant sections of society hegemonize the common sense making exploitation appear natural. Michael Apple, a professor of education, asserts that education and differential cultural, economic, and political power should be seen as closely connected with each other. The educational policies and practices are the result of struggles by powerful groups to legitimize their knowledge and their viewpoint. This authenticates the pattern of social mobility and increases their power in society.

Based on a study of the schooling in American society, Bowles and Gintis stress the economic role of educational institutions. They mention that educational institutions play a paramount role in reproducing the division of labour in society, sustaining class divisions. For this reason Apple (2004) explores the relationship between economic and cultural domination because of which inequality in society is reproduced. He mentions that one of the important ways through which dominant groups are able to exert their power is through the control of the governmental mechanisms that grant official legitimacy to particular groups' knowledge. One such way is through the process of state textbook adoption. Textbooks are an important medium for exercising control as they embody dominant ideologies. In textbooks knowledge continues to be inherently ideological as it reproduces the culture of dominant class and perpetuates the established patterns of social order and social inequality.

These biased textbooks allow the hegemony of dominant groups to continue, and the hierarchical social order is preserved. Timothy Scrase in his examination of the textbooks of West Bengal finds that the text and the images are ideologically biased. He places the characters and the stories on the dimensions of time and space, and finds that while upper caste occupations are identified more with the present, those of the lower castes are related with the past. This reinforces the notion of lower castes' closeness with technological backwardness and social irrelevance. The children of the lower castes are disadvantaged as their own cultural experiences are denied of being real and valued knowledge. Texts either do not represent the experiences of lower caste people and if they do represent, then it is in a distorted form. Whenever the lower castes have attempted to challenge the established hierarchical order, they have been demeaned and ridiculed on ideological and cultural grounds. Dominant groups use knowledge in a way that no voices other than their own are represented. If they get represented, then only in a feeble, inadequate or distorted way, this gives them a negative appeal. This is a civilized, dynamic form of assertion through which the dominant ideology continues to perpetuate its domination.

The schools disseminate certain forms of knowledge through which people can be controlled. They not just control people, but they also control meaning. Both of them influence each other. Schools disseminate 'legitimate knowledge', the knowledge of specific groups, under the illusion of belonging to everyone. Just the fact that the particular knowledge is provided and distributed by the school gives legitimacy to that knowledge and to that particular group also which feels close to that knowledge. In this way it becomes easy to control people by controlling meaning. The group getting substantial representation in the curriculum should have the political and economic power to make their knowledge, their life-world, and their world-view into 'knowledge for all'. Culture and cultural capital are also used for this and cannot be seen as apolitical entities therefore, power and cultural are interwoven and mutually influence each other so that both economic power and cultural power give better agencies for social control.

Foucault provides an analysis of knowledge and finds the complex relationship existing between forms of knowledge and relations of power. He finds a circular relationship between the systems of power and regimes of knowledge. Through knowledge, control is exercised and order is imposed. This is dialectic of knowledge, control is exercised and order is imposed. This is the dialectic of knowledge and control.

John Fiske also shares the same critical Foucauldian thought. F him, "Knowledge is never neutral; it never exists in an empiricis objective relationship to the real. Knowledge is power, and th circulation of knowledge is part of the social distribution of power'

The education and power linkage becomes vivid when the delibera selection and organisation of knowledge is studied critically. Selectiv tradition, ideology and hegemony are three critical terms used by App (2004) for his analysis. Let us understand these terms here. Th deliberate selection of knowledge in any text allows social control an social inequality to continue. Williams calls this selection as 'selectiv tradition', and defines it as, 'someone's selection, someone's vision legitimate knowledge and culture, one that in the process enfranchising one group's cultural capital disenfranchises another's Through the process of 'selective tradition,' educational curriculu acts as agents of both cultural and ideological control. It legitimate naturalizes and authenticates the culture and knowledge of th dominant groups.

Ideology refers to the system of ideas, beliefs, or values about th social reality. But this is a simplistic way of understanding it. Ma explains ideology as a form of false consciousness which distorts one picture of social reality and serves the interests of the dominant class in a society. It provides a justification of their vested interests an gives them a liberal ostensible appearance. To understand wh ideology is, one has to investigate what is considered to be legitima knowledge in specific institutions at specific historical moments. F Apple "The overt and covert knowledge found within school setting and the principles of selection, organisation, and evaluation of th knowledge, are value covered selections from a much larger univer of possible knowledge and selection principles". Hence whatev schools teach as accurate knowledge and as representing collecti tradition is, in effect, the life world of only a few. Through the ove and the hidden curricula it is the meanings and the life worlds of t dominant in society which are being collected and distributed. Not a groups' vision and meanings are represented, and this becomes possib through ideology.

Hegemony saturates our consciousness so that the educatio economic and social reality we see and interact with seems to be t only one. It refers to those organised assemblage of meanings, valu and actions that are adhered to in the course of life. It is throu hegemony that the control over people, resources becomes smoo For Williams, schools become agents of cultural and ideologi hegemony. Education may be viewed as a hegemonic form because its ideological saturation permeates our lived experience, and enables them to believe they are neutral participants in the neutral instrumentation of schooling. On the contrary they serve the economic and ideological interests of the popular and elite culture.

Young mentions that schools not only 'process people' they 'process knowledge' as well. The educational institutions, among others; play the most important role in disseminating the dominant culture and in legitimizing, and naturalizing power. They shape people's attitudes and ideas and prepare them in a way that they see no alternative to the meanings, cultures and interpretations provided by the educational institutions. Schools disseminate both, formal knowledge as well as the linguistic and social competencies, differentially to different students based on their powering society. These competencies are equally required today to get higher salaried and higher status jobs. The knowledge which gets selected and organised in the curriculum pertains to both economic property and symbolic property, i.e. cultural capital. Schools play an active role in preserving and distributing both of them. Bourdieu treats cultural capital as economic capital. Just as the people who are endowed with economic capital do better, those who hold cultural capital are at an advantage. Cultural capital is unequally distributed and is dependent on the division of labour in society. The selection process occurring in society largely depends on the cultural capital. He argues that it is through the seemingly neutral process of selection and instruction that filtering and the divisions of students begin from their early years. Schools take the cultural capital, the habitus of the middle class, as natural and employ it on all the children. However, "by taking all children as equal, while implicitly favouring those who have already acquired the linguistic and social competencies to handle middle-class culture, schools take as natural what is essentially a school gift, i.e. cultural capital". Cultural capital then becomes an effective filtering device in the reproduction of a hierarchical society. Apple writes, "Just as there is a social distribution of cultural capital in society, so too is there a social distribution of knowledge within classrooms."

Educational institutions contribute to inequality by differentially distributing specific kinds of knowledge to different social groups. Hidden curriculum is 'the tacit teaching to students of norms, values, and dispositions that goes on simply by their living in and coping with the institutional expectations and routines of schools day in and day out for a number of years'. It maintains the ideological hegemony of the dominant classes in society. During the socialisation process the child internalizes the rules required to govern the social order. This ideological saturation starts very early in one's life. Apple makes the point that the economically rooted norms and dispositions are actually taught in institutions of cultural preservation and distribution like schools

Young explains that there is 'a dialectical relationship between access to power and they opportunity to legitimize certain dominant categories, and process by which the availability of such categories to some groups enables them to assert power and control over others' Inequality in society is sustained and propagated by the 'transmission' of a particular kind of culture. Educational institutions play an important role in cultural and economic reproduction. Educational institutions play a pertinent role as they have a major role in legitimizing and accepting inequalities, and in maintaining hegemony. The way economic capital is unequally distributed holds true for cultural capital also. Schools distribute this cultural capital, and become an important agent in providing legitimacy to categories and forms of knowledge. It is fallacious to assume school curriculum imparts neutral knowledge. Legitimate knowledge is the result of complex power relations and struggles among class, caste, gender and religious groups. Apple writes 'Thus, education and power are terms of an indissoluble couplet.' Texts cannot be treated as a simple conglomeration of facts that are presented in a systematically printed form.

In the educational curriculum, the knowledge being counted as valid gets that status through a conscious process of selection. The processes that make any knowledge valid are selection, representation, distribution and reception and are influenced by the economy, politics and culture. It is through these processes only that inequality is perpetuated in society. A complex relationship exists between educational policy and practice and the relations of domination and exploitation of the larger society. It is important to understand the contradictory power relationships that exit at the site of education to assert and to reassert dominant groups' meanings, their representations and their voices.

Williams finds educational institutions making incorporation possible that plays a significant role in maintaining and perpetuating inequality in society. He explains, "The educational institutions are usually the main agencies of transmission of an effective dominant culture, and this is now a major economic and cultural activity…the selective tradition: that which, within the terms of an effective dominant culture, is always passed off as 'the tradition,' the significant past. But always the selectivity is the point; the way in which from a whole possible area of past and present, certain meanings and practices are neglected and excluded. The more crucial point is here that some of these meanings are reinterpreted, diluted, or put into forms which support or at least do not contradict other elements within the effective dominant culture". This ensures total incorporation in the unequal social order. He rightly depicts the role of hegemony, because of which the role of educational institutions in reproducing the inequalities' goes unchallenged. The reaction is neutral or it supports the mainstreams tradition as the ruling ideology is not imposed. If only the dominant culture has been represented then overcoming it, challenging it must have been easy. William points out that meanings and forms are reinterpreted to suit the dominant culture, thereby leaving no room for resistance to spring up. The resistance is this process if co-opted.

We need to understand that the processes through which perspectives and ideas of one group are given more value than the other(s) make the former group more powerful than the latter. This politics of knowledge, Apple (2000) avers, is the politics of compromises. Dominant sections of society do not use physical force, or direct impositions to make their world view legitimate. They assert their power by co-opting the different and the divergent views in the educational curriculum, though subsequently it favours their section of the society only. For instance the educational curriculum does not omit the knowledge of the dominated sections, as that can make the exploitation clear. The curriculum reflects them also but in a feeble way, disenfranchising them or positioning them under the patronage of the powerful sections. Education, for this reason, is a powerful medium as it legitimizes and naturalizes the power. These compromises give it a democratic façade, thereby increasing its authenticity, and they occur at the level of political and ideological discourse. The knowledge that is taught in schools, the pedagogic practices that teachers adopt, the teaching-learning processes that happen in class, in curriculum are a few sites of struggle. Constant struggle for voices, representations happen over curriculum, teaching and policy. They are the result of various political, cultural and economic activities, struggles and compromises. The textbooks, when studied critically, reflect the priorities of various groups. They signify the selection and organisation of knowledge.

Q3. Analyse the role of education in nation building in India.

Ans. In post colonial societies like India, national identity and nationhood are constructed around colonial history.

Learned and educated citizens serve as the driving force for the growth of every country. Unless people are educated they cannot help the nation nor can they grow. For overall development, therefore, education is a prerequisite. India will grow with its people and we all should help in the cause.

Education is a critical factor in nation building. If you look at the history most advanced civilisations were built on the strong foundation of knowledge which is not possible without basic education. Education helps to mould the character of the citizen and a combined effort of the men of good character reflects in the well being of the nation economically, culturally and qualitative growth.

Education provides direction to the individual, society and the country as a whole. Even as formal education may come to an end following 15-16 years of school or college education, education as a whole continues forever. At every step of life, there is an education, not just a lesson. That is precisely the reason why education is often called an unending process. India is developing country, and in the last decade this development has accelerated by 10-15 per cent. This is purely down to progress in the field of Education. The increased rates of educated youth are able to undertake diverse skills and specialise in it. Today, India provides series of innumerable kind of all countries in the world. This is evident from the fact that Indians work in every country on this planet. The demand for Indian brains is increasingly. This might result in brain drain but this brings a increased flow of foreign exchange to the economy. When we chart of this progression backwards, we reach to point where a sound education structure is the cause. Education is a vital lifeline for India's surge in the world.

Education empowers the individual; it makes the person think beyond the known realms. It instigates people to think beyond. If there is a man made satellite hurtling towards the edge of Solar System to see what lies beyond, its down to the seamless thinking of one person who dreamt one such thought, based on his understanding and education.

It has been a long-debated issue whether education outside schools an efficient means to promote the sense of cultural identity and national belonging? Observing how the patriotic and national education was conducted in Europe during the 19th century may provide interesting information on this issue. An intense process of nation building took place in Europe during the 19th century. It deeply changed the cultural and the political map of Europe. In fact the nation building process occurred simultaneously in the political and in the cultural fields. The reason is that the nation, in the modern meaning of the term, is defined as a political community as well as a cultural one. It is a political body which is the owner of sovereignty: in the former existing states, power and political sovereignty were in the hands of the monarch or by limited social elites. The ideological revolution which started in the 18th century, the so-called Age of Enlightenment, was mainly based on the notion that all of the male members of a population – whatever their birth of their social status – were members of this political body. But then what would define the concrete limits, the territory, of a given nation? The answer is to look in the cultural field. The political community was supposed to correspond to a cultural community. It was thought that the members of a nation would have a common interest, a willingness to live together if and only if they shared the same culture.

Conversely it means that the condition for a stable and powerful national cohesion is that the members of the nation share a strong feeling of belonging, a deep willingness to live together. Civic and patriotic education has been then a key element of the nation building process and of its long term strengthening (consolidation). It has been often stressed but the creation of public teaching systems, with national curricula, has been involved in the formation of modern nations. In such national schools children were taught, of course, the basic intellectual knowledge: reading, writing, counting. But they also had to learn about national culture, national history and national values. Another modern institution played an important role in the teaching of patriotic education: it was the conscription army. The effect of the national school system and the conscription army in the making of patriotic feeling has been often studied and emphasised.

Q4. Discuss the ideological use of education in India and in other countries. **[June 2010, Q.No.-4]**

Ans. The major schools of philosophy of education through the systems approach. It also considers the relationship of education to major ideologies such as liberalism.

Education can be too purposeful in such cases. The curriculum reflects the order of interests in any given society. In a theocratic society, for instance, first priority is accorded to religious studies; in a democratic state, the focus is on consolidating ideas about citizenship. Nazism and communism have also used education to mould the minds of the youth to cater to political interests. Nazism employed education to implant in the German youth the cult of racial superiority, of military discipline, of unquestioning obedience, and of devotion to Hitler. To achieve this objective, it controlled all the cultural and educational forces, like science, philosophy, religion, press, literature, music, art, and all other means through which youth is moulded. In the same vein, the cultural and educational development which requires independent thought and imagination was discouraged. It muffled all those forces that did not reiterate the theme of the class struggle and the proletarian revolution. That's why for him 'one will say that geography and mathematics are by nature non-political'. Such may be the case, but also the contrary. Their teaching can do good or harm. From the elevation of his chair, certain words, an interaction, an allusion, a judgement, a bit of statistics, coming from the professor suffice to produce a political effect. That is why a professor of mathematics could play a political role and could be a fascist. Napoleon explicitly states his educational aims, 'My principal aim in the establishment of a teaching body is to have means for directing political and moral opinions.' Out of all the political questions he considered education to be of the highest importance. Certain attitudes were built in these Napoleonic schools' unquestioning acceptance of Napoleon as emperor, honour to him and the complete willingness to serve him. Everything was authoritative in these schools and regulated by the central government. 'From childhood on' they would be told what to think. Napoleon recognised the role of education in controlling he masses. Education can be effectively used to silence the resistance and in naturalizing the control.

Education plays a pertinent role in the growth of modern nationalism, which then is instrumentally used by revolutionary totalitarian regimes. The Nazi regime in Germany used the ideology of nationalism to authenticate its oppressive and totalitarian regime. Here, we can understand the processes through which Soviet citizens acquired their political values, attitudes, perceptions and sentiments. The Soviet man who emerged after the Bolshevik revolution was a different man and the national values and the project of nation-building was given supreme importance during that time. The one major process through which the political socialisation of Soviet people happened was through the educational system. Soviet educational system took deliberate steps to create a 'new man.' The 'new Soviet man' whom the Soviet Educational System was supposed to produce was not merely a 'civic man' and an 'industrial man' but also a 'totalitarian man.' This led to political cohesiveness and consolidated the political system, which then made sure that the total power is concentrated in the hands of the Communist party. The Soviet rulers' unswerving support and blind adherence lies with the 'all embracing, action oriented ideology – 'Marxism-Leninism.' This ideology legitimated the steps of the Communist party. The party attempted to establish a totalitarian political culture – an all-inclusive, monolithic, and homogenous political culture characterised by values, beliefs, attitudes, and sentiments which foster absolute devotion to the Communist party. The educational processes also encouraged undeviating adherence to the principles of the party line, and absolute obedience and devotion to the directives of the party leadership.

The common curriculum, the single pattern of school organisation as well as the uniform curriculum existed in the USSR. This guaranteed that all the students were exposed to the same educational experiences. Social science was responsible for the major indoctrination. The supreme task of the curriculum was to inculcate 'Soviet patriotism.' According to Soviet educators of this time, children progress most easily to the feeling of love for their motherland, their fatherland, and their state through a feeling of love for the leaders of the Soviet people-Lenin and Stalin. This makes them associate with the concrete images of Lenin and Stalin, the party of communists. The history textbooks and the primary school song books were designed to convince students that everywhere, in all spheres of science and art, industry and agriculture, in the works for peace and the battlefields, the Soviet people march in the forefront of other nations and have created values which are unequaled anywhere in the world. Primary school readers were replete with the tales of the careers of political leaders, brave soldiers and famous scientists. The way these "biographies" have been written, it exemplifies right conduct and inspires reverence. The Nazi regime in Germany and the communist regime in the USSR depicted the role of education in socializing the young in the political ideology of the ruling community. The ideology of nation, nation building and nationalism was used to control the masses and to legitimize the control.

Q5. Examine the role of politics in the development of education curriculum. [June 2008, Q.No.-8]

Ans. Education develops a human being in such a wholesome way that he rises higher above his animality and instead of remaining a slave of circumstances like animals, he is able to manipulate his environment to suit his purposes and develops higher and higher to divinity. He is able to fulfill his various needs of life in mental, religious and artistic areas and creates original literature, master pieces of art, religious treatises, conducting original researches and inventions in the area of science and technology. In other words, education humanizes, enables and inspires higher ideas, values and confidence and in human beings. On the other hand, politics produces snobbery and develops rivalry, enmity, crookedness and sometimes criminality. As culture and civilisation developed more and more, politics got finer touches together with humanizing influence from education and in return politics provided respectable attitudes towards education. Thus, education and politics are not contradictory. They are integrally correlated and are mutually complementary and supplementary. Both aim to bring out the full development of individuality as well as national progress for all human beings.

The Soviet Union that emerged after Russian Revolution of 1917 had the communist agenda, and it relied heavily on education to solve its political, economic, and moral problems. All their policies had the aim of Communism, and the educational institutions were to play a leading role in this. Soviet education was riddled with the problem of ideological and moral training. The Soviet system generated deep political loyalty, particularly among the young people, and this can be ascribed to the operation of the schools. The political training given in the schools and universities was designed to foster these virtues among the young people. Great emphasis was placed on raising a new Soviet citizen, and various elements in the character of this new man were supposed to be honesty, courtesy, sexual morality, vigorous intellectual and physical activity. The education system was geared towards these goals (Noah 1965). The Communist regimes needed to facilitate the ideological indoctrination of the masses, and to establish the supremacy of Russian culture as the only true socialist culture. Communists felt that education could solve their political, economic and moral problems. Shimoniak observes that the Communists realised that the only way to stay in power was to educate their own intelligentsia, their own leaders and their own children. It is for this reason that in the communist regimes, China or (earlier) USSR, the number of schools was increased (Shimoniak 1970).

The Nazis, in Germany, also gave particular attention to education. They completely controlled the German educational system, and private schools were taken over. They were thus determined to mould the new generation to accept Nazi principles. When the Nazis seized power in 1933, they applied their totalitarian principles to all aspects of the German education system. The Nazi authorities had a definitive approach to education. They treated the student as an object and education was not seen as leading to personal and intellectual development, but rather as preparing children to serve the new National Socialist state. Education was not to inspire intellectual thought or cause children to question and seek answers to complicated issues. The schools were designed to mould children and get them to unquestioningly accept the Nazi doctrine. The goal under the Nazis was to consciously shape pupils on National Socialist principles.

The curriculum laid great emphasis on racial science, often termed "racial hygiene". Racial education became an important part of the curriculum. It was presented formally as well as worked into many other curricula materials. Pseudo-scientific works were taught as scientific fact. Racial science was not only introduced as part of biology courses, but was presented to children in one form or another at virtually every grade level. Children learned in school that not only was Aryans superior, but they along produced civilisations of cultural importance. Other races were seen as inferior. Jews were depicted as an actual threat to Aryans because they were believed to carry genetic diseases that could be transmitted to Aryans. The Nazi ideology and physical-military training became other important aspects of the school program. A new Nazi curriculum was introduced to promote a new German consciousness. Only teaching material that promoted the spirit of the new Germany was encouraged while material that contradicted German feelings or paralyzed energies necessary for self-assertion was rejected. Teachers were encouraged to teach "right" attitudes or "character". Unlike knowledge which involved intellectual thought, their education involved "feeling" which the Nazis cultivated. The emotional acceptance of the racist, xenophobic nationalist outlook was seen as a prerequisite to character building. The Nazi Party sought to create a religious cult with the various pledges and prayers that they developed for children. Songs and pledged were developed to reinforce the idea of commitment to and sacrifice, even death for the German nation and its Feuhrer-Adolf Hitler. Every lesson had to begin with the "Hail Hitler" salute. Songs were written to the tune of church hymns with words praising Hitler and the German nation.

The Nazis organised mass burnings of books written by Jews or expressing objectionable ideas. Almost all books by Jewish authors were destroyed, and this included both school textbooks and children's literature. This censorship extended to newspapers, magazines, and books. The Nazis used schoolbooks for propaganda purposes, and they also introduced major chauvinist, racist themes in children's books. Children's literature in the Third Reich was geared towards teaching them the evils of the Jewish race. The Nazis also sought to instill the need for physical activity to strengthen and harden the children for life-the boys for the military and the girls for motherhood. Because of this predilection towards ideological indoctrination, academic standards declined. History was one of the subjects most significantly revised after the control of the Nazis over German school become complete. History books were written describing the degeneration of the world by the mixing of blood.

The foregoing account depicts the attention educational processes have gained. Schools are seen as the chosen instrument to nullify and kind of undesirable legacies of the past. In the Communist regimes schools are seen as a major instrument for building the New Communist Man. Though the same function is attached in other nations also, but in a communist or a fascist regime this function becomes highly significant.

Q6. Discuss educational curriculum and the politics of dominations.

Ans. One of the means through which the people who are dominated begin to treat their own culture as inferior is the educational curriculum. When this happens, it becomes easy to dominate them completely and strengthen one's own position. This aspect of education may be better understood in the light of the fact that dominate groups often use the educational curriculum as a channel through which the nature and extent of their dominance is communicated while the representation of others is largely enfeebled. Many of us are aware that the charge of designing and executing the curriculum is often in the hands the bureaucracy of education which itself is controlled by the state and political groups. It is, therefore, only natural that the educational curriculum serves the interests of the section of influential group of people.

From a traditional standpoint, schools were treated as places where instructions were imparted by the teachers to the students. They were sites for transmission of knowledge of importance to the existing society. What clearly escaped attention was the viewpoint that schools were also sites of contestation among different cultural and economic groups. This somewhat simplistic conception of school education in general and educational curriculum in particular was challenged by new sociology of education which emerged forcefully in England and the United States sometime in the 1970s. Radical critics argued that knowledge imparted in schools could be best understood as representing dominant culture. This is made possible through processes of selective emphases and exclusions. We know that there are different kinds of schools serving different sections of people in society. Some cater to the elite and the privileged, other caters to the middle class, while yet others cater to the poor and the disempowered. There are also some schools (eg., Delhi Tamil Education Association i.e. DTEA schools) that are established with the purpose of integrating cultural knowledge with school curriculum. It is commonly felt that children from schools for the elite, and the influential, develop cognitive skills and perspective that equips them better and privileged to succeed in life.

The dominant culture gets repeatedly reproduced through specific social practices and texts in which the voices of the oppressed are silenced. Those who hold power are in ones who decide what kind of knowledge is worthwhile enough to be passed on to future generation. Naturally, this entails giving importance to knowledge of certain groups at the cost of others. Also, we need to understand how specific ideologies are perpetuated through the curriculum. Is there no hope for the dominated and oppressed? Will their voices never be heard? The working class, research communities, women's groups and others do possess the potential to develop a critical perspective and to identify the oppression and domination of a group of people. This would lead to the production and dissemination of knowledge that has a bearing on the needs of the people and in doing so resist and counteract cultural manipulation in favour of decentralisation of control.

Politics of Language

Language is more than a means of communication. The issue of language is highly charged and political. This section will elaborate on the politics that was involved in the Hindi-Urdu divide and the reasons for their adoption in the educational curriculum. The reason for the adoption of Hindi as the language of the future nation was a political question and has been a controversial one. This question has been surrounded by the politics of the freedom struggle, and this gradually was also associated with the idea of nation making. By the mid-nineteenth century two 'distinct' languages had begun to be associated with two 'communities', namely, Hindus and Muslims. By the twentieth century both the communities identified themselves with their own language. They created and used Hindi/Urdu divide to maintain their distinctive nature.

Kumar (2005) makes the point that it was not until the end of th nineteenth century that any writer of Hindi wrote in a style entirel devoid of Urdu. Both the languages were inextricably linked. Th differentiation between Hindi and Urdu got depended as the tw languages got increasingly associated with Hinduism and Islam, and were largely used for political ends. It was in the twentieth centur that both the writers had prejudices against each other. Organisations like Arya Samaj took steps to develop the self-perception of the Hindu community with the Hindi language. In the 1920s this Hindi-Hindu association was gaining strength. Formal Hindi, which was developin in this time devoid of Urdu, was the vehicle of upper caste intellectuals This language was also being used for educational purposes. The use of Hindustani (a mixture of Hindu and Urdu), was referred to as the language of the 'bazaar' or of the common masses, which could no fulfill the requirements of a national language. Though the works o Premchand and Gandhi favoured Hindustani over Sanskritised Hind works, their arguments were rejected on the grounds that a languag the Hindustani would not be able to carry out the important task o nation-building.

Language was getting associated with the politics of natio making. This movement for Sanskritised Hindi was against the use o Hindustani which was spoken by ordinary people. This Sanskritise Hindi was considered as a medium of serious discourse, as it was no amenable to the common people. It was the language of the educate elite people. For the ideology of nation-building they used their ow language and suppressed the minority cultures and their dialects Urdu, as distinct from the Sanskritised Hindi, became a symbol fo Muslims and for Pakistan also.

The politics of the freedom struggle can be seen in the politics o language that got perpetuated through school education. Kuma points out that this divide between Sanskritised Hindi and Urd strengthened and reproductive role of education. We are aware of th role education in maintaining and in further perpetuating inequalit in society. The politics of the freedom struggle was also assuring th reproductive function of education through language. All childre cannot learn and cannot feel comfortable in the school environme and in the school curriculum that relies heavily on Sanskritised Hind Only the children of the upper castes would be able to reap the benefit of this kind of education system because in their homes too they spea the same language. This preference for formal Hindi subsided th importance of other regional languages like Awadhi, Bundelkhand

Chhattisgarhi, Bhojpuri and several others. It is important to note that the 'new' Hindi did not just alienate the Urdu speaking community but also those who communicated in other dialects of the Hindi language. It restricted the fruits of education to a few and so facilitated political control over the masses. The language to be used in the educational curriculum has not much to do with the learner-centered approach. The decisions on educational questions like what to teach, and in which language to teach is devoid of the learner. It is the politics that decides on such educational issues and not a learner.

Colonial Education in India

The ideas and pedagogical methods of education during the colonial period, from 1757 to 1947, were contested terrain. The commercial British east India Company ruled parts of India from 1764 to 1858, a few eighteenth-century company officials became scholars of Sanskrit, Persian, and Tamil and promoted "oriental" learning, which was classical, demotic learning in indigenous languages. However, they were outnumbered by "anglicists," those who denigrated "oriental" learning and advocated the introduction of institutions for western learning based upon the British curriculum with English as the medium of instruction. By the early nineteenth century, when English was made the official language of government business, British policy promoted a cheap, trickle-down model for colonial education. When the British crown abolished company rule in 1858, government universities existed at Bombay (contemporary Mumbai), Calcutta (Now Kolkatta), and Madras (Now Chennai); about two thousand students studied at thirteen government colleges in all of British India, and another 30,000 students were in government secondary schools. Direct rule did not change the decision to deemphasise primary education to provide occupational training for young Indian men who took jobs both in the lower tiers of the government and in urban, western-style legal and medical services.

Nongovernment schools established by western Christian missions and Indian social and religious reform organisations provided the only opportunities for elementary education in the nineteenth century. American and English missionaries founded men's colleges, and by the twentieth century, Lucknow, Lahore, and madras all had Christian women's colleges as well. Foreign teachers staffed these institutions, offering a western curriculum in English with financial support for the children of Christian converts. Reformist societies also started schools, partly to provide western education without the threat of Christian conversion. Even voluntary societies' members who wanted to provide educational alternatives for their children disagreed about the advantages and disadvantages of the colonial educational model for both content and the language of instruction.

When British officials who represented direct rule by the crown introduced modest self-government in the 1860s, they shifted financial responsibility for education to a growing Indian middle class. Educating urban sons for professions dominated local educational spending, to the detriment of rural and women's education. Families of respectable middle class usually chose to send their daughters to gender-segregated educational institutions once there were schools taught in vernacular languages with general curricula. While older historians narrated the "insidious, total and transparent" domination of the educational system by the colonial state, more recent scholarship delineates the "'creative' resistance" to state agency and suggests that there was a "combat" between "consciously opposed sides" (kumar). As the nationalist movement gained supporters in the twentieth century, Indian leaders developed several nationalist educational paradigms to challenge the colonial model. Mahatma Gandhi wanted the state to teach basic literacy in vernacular languages to the majority of the population. Rabindranath Tagore, India's first recipient of the Nobel prize for literature, believed that the English language provided Indians access to the sharing of knowledge across international borders and that education should include the teaching of India's cultural traditions. The fight for freedom from colonialism preempted decisions about educational ideologies until after 1947.

Women education

Women hold a prominent position in the Indian society as well as all over the world. However since the prehistoric times women were denied opportunities and had to suffer for the hegemonic masculine ideology. Thus this unjustifiable oppression had resulted into a movement that fought to achieve the equal status of women all over the world. women education in India is the consequence of such progress and this led to the tremendous improvement of women's condition throughout the world. Nevertheless eradication of female illiteracy became a major concern after the long time since the commencement of society.

According to 1981 census, there were 201 literate men for every 100 literate women in the country. Thus, only half the women compared to men are literate today. To make them literate is a very difficult task since the social customs do not permit them to come out of their homes and attend the classes. A village woman takes pride in her illiteracy and looks down upon an educated woman. The age-old superstition that literacy means to invite widowhood is still persisting in many parts of the country. The woman's first concern is taken to be her home and it is considered that for running the home and rearing of children literacy is of no use. The men also feel that once women are educated, they lose their hold upon them. A husband of an educated woman in village communities as well as in some urban communities is pitied rather than envied. With new awakening in the country the women are becoming conscious about their lot but still there are vast tracts in this land where no signs of progress are visible. Female literacy in India which was up by 44.3 percent in 1971 from 1961 grew by only 33.1 percent in 1981 from 1971. In Punjab in 1991 literacy rates for males and females were 63.68 percent and 49.72 percent respectively.

The lack of initiative on the part of women to become literate and to attain social and personal advancement may be due to an attitude of total dependence on the men folk. Margaret Cormack describes it on the basis of her research study, the Hindu Women in the following words: "We found little concept of self as we of the West understand it. The ideal Hindu woman was supportive. Was the perfect 'helpmate', was the self which had no meaning save in relationship to family and serving the family. Thus, it is very difficult to make these women realise that they have their own individuality and they can best serve the family when their own development is complete, full and devoid of angularities of character."

Some States in India have a very low percentage of education among women. Andhra, Tamil Nadu, Bengal and Kerala have a substantially higher percentage of girls under instruction as compared to Bihar. It may be seen that those States which are highly industrialised have achieved a generally higher rate of education, which is reflected in a relatively higher rate of women's education. States with a comparatively low rate of industrialisation the predominantly rural population have a low percentage of women's education.

There may also be found a community-wide disparity as regards women's education. Christian women are having a higher literacy percentage than the women belonging to other communities. The Parsi community also has higher proportion of educated women. Muslim woman have a lower percentage of literacy than Hindu women. Similar caste disparities may be found. Some communities are very enlightened and almost every woman in them is literate while in some others hardly any literate woman may be found. Particularly, the service class people send their girls to the schools which the agricultural, low business and labour classes avoid sending their girls to the schools.

In many areas women's education suffers because of lack of facilities. Many villages hardly have any facilities for girls' education. In one of the studies in Punjab it was found that most of the primary schools in rural areas were co-educational. The village community in many cases opposed sending their daughters to such schools where male teachers were teaching. Another difficulty encountered was the distance of the schools. The parents were not inclined to send their daughters to the schools which were situated at a distance of five or six kilometers.

Besides the above mentioned difficulties in the expansion of women's education the major one is still the role assigned to the women in our culture. The most frequently mentioned role of a woman is that of a house-wife. As a house-wife she is ascribed a distinct pattern of expected behaviour. She is expected to be obedient to the husband and his family. Any change in it is looked down upon and gives rise to role conflicts. But an educated wife cannot be driven by husband as a dumb creature. She expresses her opinion. The husband feels it an unnecessary meddling in his domain and hence conflicts take roots. A house-wife is also supposed to serve her in-laws most dutifully. The mother-in-law in many of the families is a terror to her. An educated one resents the tyranny and thus the role conflicts between mother-in-law and daughter-in-law arise. The orthodox and tradition-bound, instead of understanding the real reason of this situation assign it to the education of the girls. The role conflicts many a time lead the uneducated to glorify their ignorance.

The great culprit in creating a bad image about educated women is the films. Unfortunately, many of our feature films have taken it upon themselves to depict an educated girl as immoral, shrewd and what not. Such films seem to distinguish between Western educated and Indian tradition bound women. What they really project is a very ugly image of educated women and hence creates an aversion towards education. It is very sad that the censors do not realise the havoc caused by such projections of the educated and pass them for exhibition. The ban on such films is much more essential than on nudity, etc. In nudity it is the body which is only nude; in such films it is the mind which is made barren. The films depicting tradition-oriented society, believing in miracles and undermining learning catch the box-office because of ignorance of the majority. This ignorance is further perpetuated by the message given in such films. Thus the film makers of such films are antisocial. There is a need to realise the importance of films in motivating the people for getting education and purging out ignorance amidst them. It is heartening to note that recently some films are portraying women as strong willed and rebels against social exploitation. Many television serials have taken up bold measures in portraying strong women frightening against the injustices done to them by the decadent social customs and traditions. At the beginning of twenty-first century the Indian women's struggle for empowerment and emancipation is gaining much strength.

It is worth paying attention to fact that legislation has granted Indian women equality. Article 16 of the Constitution gave them the guarantee that they would suffer no discrimination on the basis of sex in matters of public service. In India more women may be found occupying positions than in any other country in the world. They have entered in almost all the professions. The Prime Minister, the head of a shipping company, the heads of many departments have been women. Here is this country women get equal pay for equal work in all the white collared jobs.

The gap between the legislation and social acceptability and status of women folk is enormous. The prejudices from which women are suffering are tremendous. One woman may be a minister or magistrate but what matters is the condition of hundreds and thousands of women. It is towards them that the attention of an educational sociologist should be directed.

National Policy on Education 1986 states "Education will be used as an agent of change in the status of women. The national system of education will play a positive interventionists role in the empowerment of women." Both the National Policy on Education as well as Programme of Action have emphasised the following aspects for the empowerment of women.

- Women develop an ability to think independently and critically and articulate fearlessly.
- Women build up group cohesion for decision making and group action for bringing about change.
- Women need to participate freely and equally in this process of bringing about social change.
- Women provide the where withal for economic independence.

"The government at the national and state level is promoting women's organisations like Mahila Mandals, Mahila Samaj, Mahila Sangathans etc."

The Govt. of Rajasthan has introduced the women's Development Programme, this has three components. At the level of Gram Panchayat there are "Sathins" and a "Panchata" looks after 100 villages. At the district level there is a "Project Director". At the state level there is a Director of the Programme. In this programme women are not only beneficiaries but also active participants in the entire development process. Women seek information about their rights etc. they act as a check on corruption. They meet together and analyse their individual and collective problems and work towards their solution.

The Mahila Samakhya Programme is that of the Govt. of India. It seeks to establish women's activity by centres in 2,000 villages of 10 district in the 3 states of Gujarat, Karnataka and Uttar Pradesh which envisages training for women in each village to work as activists and to catalyse discussion on problems faced by women related to health, water, fodder, fuel and education, and above all to problem of women's self-image in society.

Nuna, Sheel C. writes "While the general environment continues to be adverse there is a perceptible change in the outlook regarding women development. Governmental programmes of women now show an upward mobility from welfare to development".

The female literacy in 1991 has reached to the level of 39-42 percent (Aged 7 year and above) from 24-82 percent in 1981 and 60 percent in 1901.

Q7. Write a note on the national curriculum framework.

Ans. The Indian State Governments to take decisions on all matters pertaining to school education, including the design and development of the curriculum. All the educational matters were within the jurisdiction of the State. The Centre could only provide guidance to the States on policy issues. In 1976 the Constitution was amended to include education in the Concurrent List. For the first time in 1986 the country as a whole had a uniform National Policy on Education. The National Policy on Education (1986) entrusted NCERT with the responsibility of developing the National Curriculum Framework (NCF) and review the framework at frequent intervals. Since then, NCERT has taken the initiatives of designing the NCF at intermittent intervals.

The framers of NCF 2000 operated under the assumption that Indians do not recognise the greatness of their glorious past. They pin responsibility for this on those who ruled the country, and made it bereft of its own culture. The NCF laments that though Indian children know about Newton, most of them are ignorant about the contribution of Aryabhatta. They do know about computer, but are not aware of the advent of the concept of zero (shunya) or the country's own ethos, reality, culture and people to be imparted through educational curriculum because. Here, reference is made to alien rulers and not to the British specifically. Therefore, it refers to the primordial past which was dominated by the Mughals and then by the British. The NCF 2000 can be questioned on its stand on vocational education. It gives importance to vocational education, but does not make it uniform for the entire society. The NCF 2005 accepts that, work education and vocational education are in integral develop an understanding of facts and principles involved in various forms of work and inculcate a positive attitude towards work. Work experience is treated process. Therefore, we can say that it also aims to work towards merging the gap between mental and manual labor. But the paradox in this above objectives comes when the NCF 2000 segregates vocational education from the mainstream academic stream. The framework widens the gap between the two by introducing separate vocational and academic streams after class X.

The NCF mentions that the vocational stream is designed for the socially disadvantaged groups such as women, scheduled castes, scheduled tribes and physically challenged people. Instead of providing equality of opportunity through a uniform pattern of education, NCF 2000 further introduced class divisions into education and further rigidified division of labour. Vocational education was used to widen the gap between the haves and the have nots. The NCF 2000 worked on the assumption that for the majority of students, the higher secondary stage may be the end of their formal education. They could be trained to be part of the world of work, and so should be imparted vocational education. This section of society was not complaint with the education system, and so witnessed higher dropout rate. The NCF provide a solution to this problem by restricting them to vocational education to become efficient workers. There was an equally explicit assumption that the future leadership would emerge from the academic stream, from those who went to the tertiary stage of education (Rajesh 2002). The following two excerpts from the NCF 2000 explain this clearly:

i) "For the majority of students the higher secondary stage may prove terminal. For them, it would serve as a doorway to life and, more importantly, to the world of work"

ii) While the top leadership would be provided by a small minority, to be groomed at the tertiary level, in every department of life.

> The second or intermediate level of leadership on a much wider scale would have to be provided by the products of the higher secondary stage. They are expected to make a meaningful contribution to our developmental efforts in agriculture, industry, business and various other social services".

This division in the academic and vocational streams perpetuates the divisions in society, as one section of society is prepared to take up a vocation and make an earning to support oneself and the family while the other section would plan and participate in the development process of the nation. This division, in essence, trains the dominant section of society to rule the rest, and be the future leaders. It envisages different education for the two streams, and instead of putting in steps to narrow the gap between the vocational and the academic stream, it turns them into two watertight compartments. Rajesh (2002) questions the intention of the NCF in promoting the dual and unequal system. The objectives and the expectations from both the streams are completely different. The academic and vocational distinction crops up from the already existing social divisions in society, and further perpetuates future job divisions. Those who are destined to get vocational education will fit the blue-collar work force, white those who will be endowed with academic training will do white collar job. The NCF 2004 was intended to build a cohesive society based on pillars of relevance, equity and excellence with thrust on inculcating sense of patriotism and nationalism. This could be achieved by integrating indigenous knowledge and recognising the contribution of India toward world civilisations and meeting the challenges of information and communication technology (ICT) and globalisation squarely. This called for (i) decentralizing the process of curriculum development; (ii) providing knowledge about all religions and values at all stages of school education; (iii) ensuring the inclusion of learners with various challenges in the mainstream, and mobilising the resources for achieving the educational goals of the country; (iv) confirming the availability of pre-school education to all children in the country and prohibiting formal teaching and testing of different subjects at this end; and (v) integrating art-education, health and physical education, and work education into the module of 'art of healthy and productive living' at the primary stage itself. More importantly it recommends available strong vocational stream for enhancing employment opportunities and entrepreneurship at the higher secondary stage. The education system can be made more effective when suitable implementation strategies for the orientation, participation and accountability of teachers, parents, community and managers of the system are adopted.

The National Curriculum Framework 2005 seeks to provide a framework within which teachers and schools can choose and plan experiences that they think children should have. In order to realise educational objectives, the curriculum be conceptualized as a structure which articulates required experiences. For this it addresses some basic questions: *(a)* What educational purposes should the schools seek to achieve? *(b)* What educational experiences can be provided that is likely to achieve these purposes? *(c)* How can these educational experiences be meaningfully organised? and *(d)* How do we ensure that these educational purposes are indeed being accomplished? NCF 2005 reviewed the NCF 2004, and on that basis proposed five guiding principles for curriculum development: connecting knowledge to life outside the school; ensuring that learning shifts away from rote methods; enriching the curriculum so that it goes beyond textbooks; making examinations more flexible and integrating them with classroom life; nurturing an overriding identity informed by caring concerns within the democratic policy of the country.

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Chapter – 3

Education, Social Processes and Institutions

Q1. What do you understand by socialisation? Discuss socialisation and formal education. **[Dec 2010, Q.No.-1]**

Ans. The term socialisation is used by sociologists, social psychologists, anthropologists, politicians and educationalists to refer to the process of inheriting norms, customs and ideologies. It may provide the individual with the skills and habits necessary for participating within their own society; a society itself is formed through a plurality of shared norms, customs, values, traditions, social roles, symbols and languages. Socialisation is thus 'the means by which social and cultural continuity are attained'.

Socialisation, however, is not a normative term. It describes a *process* which may or may not affect the reflexive agent, and which may or may not lead to desirable, or 'moral', outcomes. Individual views on certain issues, such as race or economics, may be socialized (and to that extent *normalized*) within a society. Many socio-political theories postulate that socialisation provides only a partial explanation for human beliefs and behaviours; that agents are not 'blank slates' predetermined by their environment. Scientific research provides strong evidence that people are shaped by both social influences *and* their hard-wired biological makeup. Genetic studies have shown that a person's environment (socialisation) interacts with their genotype to influence behavioural outcomes, whilst the linguistic theory of generative grammar demonstrates how something such as the capacity for learning changes throughout one's lifetime. To "socialise" may also mean simply to associate or mingle with people socially. In American English, "socialized" has come to refer, usually in a pejorative sense, to the ownership structure of socialism (mistakenly to refer to nationalisation) or mistakenly to refer to the expansion of the welfare state. Traditionally, socialists and Marxists both used the term "socialisation of industry" to refer to the reorganisation of institutions so that the workers are all owners (cooperatives) and to refer to the implementation of workplace democracy.

Socialisation consists of progressive learning of a series of roles. Distinctions between the process of socialisation and education can be hypothesized on a general basis, socialisation is mostly in unconscious, subjective process, rooted in the primary or basic institutions of society, while education is a conscious endeavour which is purposive in nature and connected with secondary institutions of socialisation. The contrast between industrial and pre-industrial societies serves to bring out the changing place of education within the socialisation process. In the pre-industrial societies, the vast bulk of learning was done through socialisation and not through formal education. The individual learnt largely by participation in work, the family, religion and so on although some instructions were imparted during such an activity. In some cases, education was also imparted in the form of apprenticeship, i.e., the individual learnt by the side of the practitioner.

In a highly industrialised society the situation is different. Not only do individuals receive a deliberate and definite set of instruction for a long period of time continuously and consistently, not only do they receive specialised instruction in a particular task or occupation, they also receive a broad and general education in several of basic skills (reading, writing and counting) and they are instructed on matters not directly relevant to any occupation. Such instruction is not given by a practitioner, but by a person, whose occupation is a specialised one: a person whose occupation is to educate.

In an industrial society education is differentiated from other aspects of socialisation to a greater extent than in a non-industrialised society. In a sociological sense, the term differentiation refers to the extent to which one activity, role, institution, or organisation is separated from others. Education prepares people for increasingly specialised roles. The higher the level of education a person receives, the more specialised that education becomes. A child's education is geared to providing basic familiarity with literacy skills. In each subsequent year, the focus of education in schools narrows down to particular themes and subject areas. In secondary school, a child specialises in two or three subjects, sometimes only in specific domains within these subjects. At the University, level this specialisation increase to an extent that the most educated person receives a doctorate (considered the highest degree) for knowing more about an even smaller portion of a subject.

In the informal process of socialisation the social skills and values learnt through interaction with family members, peer and other social groups are those that are largely useful in mundane life. They enable an individual to deal with a range of people and situations, which he/she is likely to encounter in his/her life. Though we have spoken of formal education as being differentiated from other forms of socialisation, there is considerable overlap in the influence of the various aspects of socialisation. Since learning in all its forms is primarily a social phenomenon (where interaction with others is the main method of transmitting information), it is not surprising that the learning of technical skills also involves the learning of values and social skills. The fact that children learn values and social skills from teachers and the peer group at school as well as from family members and friends implies that these agents of socialisation could be competing with each other in exercising influence over the child. If family members and friends emphasise values that are different from those that the child learns at school, then the child may face special problems in adapting to both school and home. Throughout our lives, we are exposed to conflicting and complementary influences. If we put education within the broader perspective of socialisation, it would be possible to understand the problems that often emerge in the course of schooling. Education cannot be isolated from its social context primarily because it is only one among the many influences that determine what a child learns even at school.

In most contemporary societies, education is imparted through a large and highly complex formal organisation. This organisation is a formal one because it has a set of clearly established goals, a definite structure and procedures for reaching specific goals. Education is thus not only deliberate instruction, but organised instruction as well. A student does not merely respond to the formal knowledge presented by the teacher, lecturer and textbook. He/She also responds to the informal patterns of relations and expectations that develop within the student body and between a teacher and a student. It is this interaction between formal and informal aspects of education that distinguishes education (which is organised) from other aspects of socialisation.

Q2. What are the sociological factors which affects linguistic performance within the family? **[June 2009, Q.No.-3]**

Ans. Basil Bernstein theory of linguistic development is based on the idea that for the speaker, certain forms involve a loss or an acquisition of both cognitive and social skills which are strategic for educational and occupational success. These forms of language are culturally and not individually determined. He suggests that the two main social classes occurring at the two extremes are characterised by two different modes of speech which arise from their grossly different environment. The lower working classes are more or less restricted to what Bernstein at first called a 'public language'. There is a tendency to select from a number of traditional phrases and stereotyped responses.

The middle class children, on the other hand, are brought up in an environment which places great value on verbalisation and conceptualisation. This is reflected in their mode of speech which is 'formal language'. Later Bernstein used the terms 'restricted code' and 'elaborated code' in place of public language and formal language. A person belonging to the working class is not able to express his/her own response to situations adequately because he/she draws upon the standardized sayings of his/her community (e.g. proverbs) quite heavily. Neither is he/she able to express fine and nuanced distinction between feelings, relationships and so on (because he/she has a restricted vocabulary). In contrast, the middle class person is able to make explicit the details and variations of his/her own personal experience.

In middle class families, communication between mother and child is often primarily verbal. The child must learn to recognise that small changes in word position and sentence structure signal important changes in the meaning and content of what is being said. The necessity to verbalize, which is then forced upon the child exposes him/her to a whole range of potential learning which is denied to the lower middle class child precisely because of the linguistic mode in use within the middle class family. The different functions performed by languages for each social class lead to difference perception of the word around them. For the working class and especially the lower working class child, the emphasis is on the 'here' and 'now' and on descriptions of objects in the environment rather than on their relationships.

Most teachers belong to middle class families; hence communicate with their pupils through formal language using elaborated speech forms. The child from the working class is usually unfamiliar with such language. He/she understand and communicate in patterns of speech in school that are unsuited to the educational process. His/her own speech patterns are likely to be received critically be teachers. Irrespective of his/her alertness or creativity, he/she starts school with the handicap of having to learn new speech patterns. Though intending no disrespect, they may appear disrespectful to the teacher who is used to the fineness of the formal language. "Give us this...." for example, is the expression of working class children equivalent to "Please, may I have....." A teacher who does not understand is likely to reprimand the child for being disrespectful.

Q3. Explain the relationship between caste, socialisation and education. **[Dec 2009, Q.No.-4]**

Ans. The main trends in the educational performance of ethnic minority pupils (especially black pupils) compared with indigenous pupils in both primary and secondary schools and in turn, their access to higher education. Much or the evidence on primary education comes from surveys conducted by Alan Little and his associates (1981) in the inner London Education Authority in the 1960s. These studies compare the performance of white and black children at the end of their primary schooling. Little found that the children of new commonwealth immigrants had a reading age that was one year higher than their counterparts in domestic land.

Caste as ascriptive criteria of social stratification is a feature which is predominant in the Indian society. Although some parallels can be drawn with race, with regard to the overall process of discrimination and deprivation, no one-to-one correspondence can be sought between the two. The relationship between caste and education is complex. In the Indian society during the ancient times, there were organised institutions of formal education both in the fields of esoteric-sacred knowledge and exoteric-secular knowledge (Singh 1967). Education was elite-based and revolved around the canons of philosophy and religious thought that were easily accessible to the people of upper castes. Knowledge was treated to be perennial, sacred and charismatic and education was considered to be a process of self-purification and self-fulfillment. Some forms of knowledge were highly practical (e.g. the sciences of medicine, architecture, erotics, dramatics etc). Yet the process of education was intimately integrated with the hierarchical concept of caste, varan and of human nature. In a general sense knowledge was considered to be the prerogative of the twice-born. Thus, in the Hindu elite tradition, education as a process was selective and closed to most of the sections of society. The teacher had complete autonomy over the pupil. His authority emanated from religious principles of life rather than the secular.

According to Singh, religion, caste and the extended family in India had been the chief socio-cultural institutions which kept the traditional process of socialisation and education going. Here, the literati served as the ideals of the highest learning, social status and honour. They were also the traditional power elite but the possibilities of attaining membership of this group were not only empirically closed (due to the wide gap in socio-economic status etc.) but also closed by the norms of culture and religion. Hierarchy, hereditary specialisation, and inter-caste relations of affinity and distance were the chief characteristics of caste. The socialisation of the Hindu child in the peasant society right from the beginning was a process of internalisation of the lores, legends, and stereotyped norms of culture supporting the hierarchical social structure and the institutional inequality of the caste system.

Within the pattern of culture, each caste perhaps developed separate cultural themes, which entered into the process of socialisation and formal education. These themes were, however, linked with the hereditary occupation of the caste. In the socialisation of a Rajput child, for instance, emphasis was laid on 'personal dignity', a high sense of honor, courage and aggression. At the same time, among high caste Hindus, an extremely authoritarian and reserved attitudes towards children leading to high dependency characteristics has been found by psychologists. Although similar studies about child rearing practices and dominant psycho-cultural themes for the lower and the intermediate castes are not available, it is legitimate to hypothesize that the differential background of social status and power and occupational values prevailing among these caste groups had developed corresponding dominant orientations towards self image and values of authority in each hierarchy of caste. These differences emanated entirely from the cultural, occupational and economic background in which these caste groups existed and saved their children.

Among the twice-born castes, tradition laid down a period for adolescent to study with the guru, which in practice had a ritualistic significance, or maybe it was operative in the hoary past. For the lower intermediate castes in India, the family was the chief seat not only of socialisation but also of formal education. Learning of roles was hereditary and the household being also the place of work, all arts, skills and crafts were learnt under the patronage of the elder kinsmen. Age and ascribed status, thus, had a tremendous structural significance in the process of socialisation as under formal education. In contemporary times, significant changes have taken place as far as access to educational institutions, or aspirations for different occupations, is concerned but there are studies which reveal how students from a particular depressed caste or tribal background suffer in schools as there are hidden or latent biases in the way the teachers teach and interact with them. Textbooks are written either avoiding or distorting their experiences and world-view and the way the school is organised.

Q4. Discuss the role of education as an agent of social change in India. **[June 2008, Q.No.-6]**

Ans. The role of education as an agent or instrument of social change and social development is widely recognised today. Social change may take place when humans need change. When the existing social system or network of social institutions fails to meet the existing human needs and when new materials suggest better ways of meeting human needs.

According to MacIver, social change takes place as a response to many types of changes that take place in the social and nonsocial environment. Education can initiate social changes by bringing about a change in outlook and attitude of man. It can bring about a change in the pattern of social relationships and thereby it may cause social changes.

Earlier educational institutions and teachers used to show a specific way of life to the students and education was more a means of social control than an instrument of social change. Modern educational institutions do not place much emphasis upon transmitting a way of life to the students. The traditional education was meant for an unchanging static society not marked by any change. But today education aims at imparting knowledge. Education was associated with religion. It has become secular today. It is an independent institution now. Education has been chiefly instrumental in preparing the way for the development of science and technology. Education has brought about phenomenal changes in every aspect of men's life. Francis J. Brown remarks that education is a process which brings about changes in the behaviour of society. It is a process which enables every individual to effectively participate in the activities of society and to make positive contribution to the progress of society.

Kamat (1985) conceptualized the relationship between education and social change in India in three stages. In the first stage, he talks about the early British period to the end of the 19th century. In this period, the colonial socio-economic and political structure was established in India. However it also played a kind of liberating role in breaking down traditional norms and values, which were in consonance with the older feudal, socio-economic politic and were a hindrance to itself. It also sowed the seeds of new norms and values – of a bourgeoisie society and modern nationalism. This liberating influence was internalized and worked in two directions:

i) Towards a close scrutiny of the indigenous social systems and culture leading to powerful movements of social and religious reform and protests movements like Satya Shodak Samaj.

ii) Towards the process of self-discovery, self-assessment in the context of the new situation, leading to the creation of an alternative center of social cohesion, the anti-imperialist movement for national liberation.

In the period between the two world wars, education assumed a mass character. Occupational and social mobility occurred among segments of population that were hitherto unnoticed. So far education had spread mainly to the upper caste and urban upper strata in society. Now it began to percolate to sections lower in the social awakening still further, to the working class in the towns and to the peasantry in the countryside. The process considerably strengthened the movement for national liberation as well as the movement for social change. Meanwhile, the growth of the colonial system of education was developing serious contradictions within itself and also vis-à-vis the colonial socio-economic structure. This provided added edge to the principle contradiction between the British imperialism and the Indian people. This contradiction was reflected in large-scale unemployment among the educated on the one hand and the liberating influence in the strength and militancy of the powerful student and youth movement or the other.

In the third stage, i.e. from post-independence period up to the mid-sixties, the process of social and political awakening has taken further strides. At the same time, the contradiction within the education system i.e., in relation the development, socio-economic structure have also sharpened.

Q5. Explain the concept of social change. Discuss the goals, objective and structural pattern of education.

Ans. The term social change is used to indicate the changes that take place in human interactions and interrelations and it's defined by sociologist Wilbert Moore as a significant alteration over time in behaviour pattern and culture include norm behaviour.

In simpler societies, change is usually slow: tradition, ritual, rites of passage, and social hierarchies – these are some of the basic elements that have held such societies together. These elements weaken in the event of culture contact, and disasters such as wars, disease and famine.

Terms such as 'progress', 'evolution', 'process' and so forth are often used, when understanding the concept pf social change. R. M. MacIver and C. H. Page (1950) have discussed and distinguished between these terms. The word, 'process' implies that idea of community; 'all that is meant by process is the definite step-by-step manner through which one state or stage merges into another'. Nothing is said here about the quality, of the process. It is simply a way of describing how things happen in society; and also the way in which people adapt to certain elements in their society, or is assimilated to certain forms of activity, or adjust themselves to specific modes of behaviour.

The term evolution implies a scientific concept of development and change, an unrolling or unfolding, a movement in some particular direction. MacIver and Page (1950) consider that societies may be classified as more or less evolved according to the complexity of their differentiation. More evolved simply implies a greater complexity and differentiation within the society; but again, evolution is not merely a quantitative process. For MacIver and Page, 'wherever in the history of society we find an increasing specialisation of organs or units within the system or serving the life of the whole, we can speak of social evolution.' The words progress and process are frequently used in popular discussion as interchangeable words, but in the context of social change, at least, progress involves judgment whereas process is simply descriptive of continuity. Value-judgments are relative, and what may constitute social progress for one may represent retrogression, decay or stagnation for another. It all depends on the sort of ideal one has of society itself and the goal at which one is aiming.

W. J. H. Sprott (1967) presents a clear and simplified scheme of social change within a very narrow spectrum. According to him there is, firstly exogenous change which is caused by agencies external to society itself. Such factors as invasion, colonisation, settlement, culture contact and disease are highly unpredictable and capable of effecting social disequilibrium and change. Secondly, there is endogenous change, which occurs from within the society. Sprott divides endogenous change into two main types according to their degree of predictability. There is 'episodic change' which is brought about within a society by some event, which could not have been predicted from one's personal knowledge of the state of our society. This applies particularly within the realm of inventions, which may have devastating effects upon the whole fabric and lifestyle of society. In fact the invention in itself (e.g. radar, atomic energy, laser beams) is neutral. It is the use to which one puts an invention that decides whether society will progress or retrogress; but it will certainly change. There is, however, also 'patterned change' within the society, which permits a more precise prediction. Such prediction is of short – term nature and it depends upon the increase in a society of mutual concern, planning, rationality and an organised programme of social welfare, as well as political and economic consensus.

Most of what has been said here can be reduced to a consideration of change under three main types of factors or conditions: physical and biological; technological; and cultural. A consideration of physical and biological factors involves such problems as the changing size and average age of a population, the varying balance between deaths and births, and the variations in the race, colour and culture in the differing elements of population. Geographical factors, environment, habitats and ecological modifications may also affect society in terms of the occupations people pursue. Technological factors may mean the vast improvement in mechanical devices, in fertilizers and seeds, and in the acceptance of the importance of management, economics, accountancy, and genetics – not as extras or sidelines, but as intrinsic dimensions of agriculture itself. Other technological advances have included the development of physical transportation by means of rail, aeroplane and automobile, and discovery and harnessing of atomic energy.

Goals, Objectives and Structural Patterns of Education

It is true that some of the so-called 'universal' or 'society – oriented' goals of education in a society articulate the thinking of the philosophers and social reformers of the times many of whom project a future in terms of ideal society. This can be illustrated by examples of many western and eastern educational philosophers. In actual operation it has been shown that, in most countries, the system works (both in its form and content) with a decisive social bias, heavily in favour of the upper or dominant strata of society. At the same time, it provides occupational and social mobility to a small number from the social strata. The educational system is largely conditioned by the prevalent socio-economic and political power structure. Its expansion, growth and development are tuned to the requirements of this social structure; the changes in it are directed by the changes in this structure and particularly by the changes in the economic, social and political distribution of power. An education system which is a social product and part of the entire social system, acquires a collateral relationshi with it. This relationship, however, cannot be one to on correspondence.

Imbalances and incongruities occurs giving rise at times t dissatisfaction and dissent, disharmony, dissonance and even revolt In other words, along with correspondence and collaterality there ar contradictions too. First, the social situation, together with it underlying socio-economic structure and the political power structur are never static. These have their repercussions on the educatio systems as well. In the course of its development, the education system acquires certain autonomy and its own dynamics of development. I can generate conflict in the over values of different components of a system or over values of one or more components. Finally, educatio has a dual character. Although the process of education socialize individuals to conform to the norms and values of society, it also ha the capacity to generate a spirit of enquiry and question the accepte norms. It has the potential to encourage people to question th dominate values and norms in society, and to make them rebel agains the existent societal constraints.

Q6. In your opinion how Education brings about social chang

Ans. Impact of Society on Education

(1) **Influence of Social Structure and Ideals** –The ideals of a societ determine the ideals and values which education is to achiev A closed and despotic society will have its organisationa pattern of education to develop qualities of absolute and mee obedience together with attitudes of complete an unquestioning self-surrender; while open and democrati societies will advocate education to promote free thinking, fre reasoning, eager co-operation, initiative and self-disciplin together with other self-experiences and activities accordin to one's own needs, nature activities and inherent capaciti Such societies plan and encourage mass educational scheme and promote people's education to the fullest possible exten

(2) **Influence of Political conditions** – Political ideologies als influence education to a great deal. We see that politic doctrines and set up of states organise education according t their political aims and ideals which are to be achieved throug educational process and programmes. The purpose is just t prepare citizens for political conformity.

(3) **Influence of Economic Conditions** – Economy condition of society exerts its great influence upon the educational pattern. It is because of the fact that educational activities and programmes require a great amount of financial support. Those societies which are influent and plentiful provide liberally to educational plans of mass education and also provide various types of education to increase number of children. Such countries are able to provide good buildings, campuses, educational aids, libraries and laboratories in sufficient numbers and quantities. On the other hand, poor societies, as our country is still, are not able to provide for all types of education to its citizens who need all types of vocational, technical, professional, commercial and agricultural education to achieve their own development and the development of society.

(4) **Influence of Religious Conditions** – Religious ideas and beliefs of a society influence the educational pattern to a great extent. Those societies which hold fanatical religious beliefs, plan their education in their own way and deny free thinking and liberal attitudes to be inculcated in their children. On the other hand, societies which believes in free thinking, liberal attitudes and respect for all religious provide education on a secular and liberal nature and promote liberal attitudes and respect for all religions emphasising only moral basis for educational processes and programmes.

(5) **Influence of Social Thought** – Social point of view has its own unavoidable impact upon education. In a society where old customs and traditions reign supreme, education is planned in the old traditional ways emphasising traditional ideas and values. They become impervious to new value and modern thoughts. On the other hand, societies where progressive attitudes of people gain their hold, devise progressive modern aims, curriculum and even adopt newer and newer progressive techniques and devices of education.

(6) **Influence of Social Changes** – Society changes with the change of social ideals, attitudes and values of people. Linked as education is with the society, changes also occur in the educational patterns, procedures, politics and programmes. For example, in our country some sixty years back, education was provided for the chosen few amount the society. Even women were discouraged from being educated. But now under the impact of modern democratic and progressive ideals of life, the portals of education have been thrown open to all the individuals without any distinction of colour, caste, creed and sex.

Q7. What do you understand by social mobility in India? Discus the equality of educational opportunity.

Or

Discuss the role of education in the context of social mobility in India. [Dec 2007, Q.No.5

Or

Discuss the concept of social mobility in the context of education facilitating the process of social mobility in India.[June 2009, Q.No.4

Ans. Social mobility often depends on what the society values the most. If it is a society driven by money and possessions, the highest ranks will be owned by those with the most money or biggest house. Yet societies rarely value only one trait or concept; if it is found that the biggest house on the block is owned by drug-dealers in a neighborhood that despises drug-use, the owner's will likely lose their social status.

While in many cultures social mobility is determined mainly by achievements, some places have much more rigid structures based on status across generations. In the traditional caste system of India, social position is determined by the historical rank, or caste, of the family and can rarely be changed. Social mobility is very limited in areas with rigid social structures, as marriage is often forbidden or frowned upon between people with widely different social standing.

Rigid social structures have become less common since the mid-20th century. In the Western world, humans moved away from the complicated concepts of nobility and toward democratic ideals where each citizen has equal privileges under the law. Although this began as a political concept, it quickly permeated many societies and greatly relaxed the standards of social mobility. In the early 20th century, King Edward the Eighth of England was forced to abdicate in order to marry a woman of a different social class; in 2005, by contrast, Prince Charles of England was able to marry a commoner without any serious public outcry.

Although the standards of social mobility may have been relaxed, they certainly have not disappeared. A visit to any high school cafeteria will be a quick and easy reminder that people are often broken down into different ranks and social groupings based on money, appearance, and interests. Adults in the modern world do not fare much better than teenagers; status is still largely determined by occupation, economic position, or values.

Even among animals, society arranges itself into a social hierarchy based on strength and value to the community. The relative fluidity of wealth and dissipation of defined social classes has diminished the strict rules guiding mobility to some extent, but it can often lead to confusion as many social rules are now unspoken and difficult to understand. The world of social mobility can be quite frustrating and confusing, and leads many to suggest that it is more important to focus on personal and family happiness rather than social position.

Equality of education opportunity of demands that all pupils exposition some in curriculum. In connection with his large-scale project on equality of educational opportunity, James Coleman (1968) considered five different positions in this regard. Broadly speaking, there were those positions that were concerned with 'inputs' into schools and those that focused on the 'effects' of schooling. As indicated by Coleman, a key problem concerns whether equality implies equality of input or equality of output. He suggested, however, that neither inputs nor outputs are viable. He concludes that equality of educational opportunity is not a meaningful term. In the USA, the expression 'equality of education opportunity' has, first meant the provision of free education up to the entry into the labour market; second, if has referred to the provision of a common curriculum for all children regardless of their social background; third, it has referred to the provision of education for children from diverse social backgrounds in the same school; fourth, it means providing for equality within a locality.

On this basis, equality of education opportunity demands that all pupils be exposed to the same curriculum in similar schools through equal inputs. The evidence in the Coleman report showed that there was relative equality of education inputs but inequality of .results. Accordingly, it is argued, if equality of educational opportunity is to be realised in the USA, it is not sufficient to remove legal disabilities on blacks, women and other disadvantaged groups instead provision has to be made to give them the same effective chance as given to white male members of the population.

The term 'equality of educational opportunity' was also considered problematic in Britain. In particular, two problems were highlighted. The first concerns the way in which educational opportunities are achieved, white the second concerns what is meant by equal educational opportunities. After Halsey (1972), a great deal of sociological research and writing in Britain has been concerned with different aspects of equality of educational opportunity, some of which has had direct implications for social and educational policy. In particular, Halsey identifies three trends in this work. First, a period in which research was concerned with access, lasting from about the turn of the century until the end of the 1950s when discussion was in terms of equality of access to education to all the children regardless of their gender, social class, religion, ethnic group of region of origin. The second phase occurred throughout the 1960s when its scope chiefly consisted of equality of achievement. On this basis, equality of educational opportunity comes about if the proportion of people from different social, economic and ethnic categories at all levels of education is more or less the same as the proportion of these people in the population. Hence, positive discrimination in the form of compensatory education was suggested the main aim of which was to reduce education disadvantage and reduce the gap in educational achievement. This problem was tackled in the USA through Project Head Start programme, which was established to break the cycle of poverty by assisting pre-school children. In Britain, the Plowden Committee recommended the establishment of education priority areas where school would be given greater resources and where attempts would be made to initiate change. Bernstein (1970) however, argued that compensatory education carried with it the implication that something was lacking in the family and the child. Halsey argued that equality of educational opportunity is essentially a discussion about education for whom (access) and to do what (outcomes). The third phase was concerned with the reappraisal of the function of education in contemporary societies.

The concept of equality of educational opportunity has undergone significant change over the decades. The core of the idea, however remains that all the children should have an equal chance to succeed (or fail) in a common school system. What has undergone a change, however, is the understanding of the concept of equal chance itself. Over time this concept has become more inclusive in terms of its implications. The scope of 'who is included' has widened to encompass blacks, women and other minorities, as well as white men. The emphasis has shifted from the provision of formal or legal equal educational opportunities to the requirement that educational institutions take active or affirmative steps to ensure equal treatment of different groups. Underlying this shift of emphasis as Coleman has argued, is the emergence of a conception of equality of educational opportunity, as 'equality of results', where educational institutions begin to be held partly accountable for gross differences in the attendance or success rates of different groups and are expected to take measures to reduce those differences.

Until about 1950, equality of educational opportunity had a relatively simple and restricted meaning. It referred to the right then enjoyed by all except the black Americans to attend the same publicly supported comprehensive schools and to compete on formally equal terms with all other students, regardless of their class or ethnic background. Such rights, American educators pointed out, were not enjoyed by European students to anywhere near the same degree. In much of Europe, separate schools for the academically able were the rule, and in practice this meant a higher concentration of upper middle class students in the college preparatory schools.

The twenty years following the Supreme Court's Brown vs. Board of Education decision in 1954 saw a steadily broadening of equality of educational opportunity. The court ruled that the maintenance of separate school system for black and white students was unconstitutional because such segregated schools were inherently unequal. Not only the meaning of equality of educational opportunity but the criteria on which it was based also broke new ground. Testimony established that segregated schools attended by blacks were inferior in their facilities and resources to schools attended by white students. In the ruling that segregated schools were unequal because they were inferior schools the Court opened the way to a much broader conception of equality of educational opportunity, one that stressed the communities' or the school's response to provide some rough equivalence of effective opportunity for all students and not merely the responsibility to make some opportunities available. Scholarships and financial aid programmes were implemented, enabling a larger number of poor and working class students to attend college. The courts also moved to a more activist conception of equality of educational opportunity during the 1960s. It meant that black and other minority students should have real rather than merely formal opportunities to attend the same schools as white students.

It was during the seventies rather than the sixties that the most radical changes occurred in the concept of equality of educational opportunity. First, the term became still more inclusive in the groups to which it was thought to apply – attention was now paid to the handicapped and women. Separate colleges for male students also came under attack toward the end of the decade; a majority of previously all male or all female colleges had opened their doors to at least some members of the opposite sex. There was also controversy about the denial of equal opportunity implicit in the greater subsidies given to boys' school sports rather than to girls' sports.

At the same time, a radical shift occurred in the criteria that were used to assess whether equality of educational opportunity existed. During the mid 1970s, an increasing number of liberal and radical critics defined it as the existence of roughly proportional education outcomes for all groups, or as Coleman put it, as 'equality of results'. In this position, schools were held responsible for ensuring that blacks, women or other minority groups moved towards parity with white males across a whole range of educational outcomes. Differences in these outcomes from under-representation of whites in the physical sciences to the over-representation of blacks among high school dropouts tended to be taken as evidence of inequality of education opportunity.

There is no simple answer to the question: do schools provide equality of educational opportunity? If we were to use as a criterion the activist definitions of the 1970s, then the answer would be an unequivocal no. large differences still exist between the relative successes of different groups in education. For example, lower class black students in particular are much more likely to drop out of high school and to fail simple tests of literacy than white students. Adopting the pre-1960s criteria; however will yield positive results. There is no doubt that there are far more formal opportunities available to disadvantaged students now than existed a few years ago. However, sociologists are interested in the degree to which changes in schooling have changed the relative chances of different social classes and ethnic groups. The general issue is whether schools continue to reinforce or reproduce existing patterns of inequality among groups or whether schools have helped create a society that is open to individual talent and effort regardless of social background. As education and social class declined, as the functional paradigm would predict, or has it remained strong as conflict theorists assert?

Q8. Describe the concept of equality of educational opportunity.

Ans. One of the more important controversies in sociology of education is one regarding the consequence of the schooling revolution and its effects on equality of opportunity. In the United States, school has been long seen as a great equalizer, as perhaps the single most important institution that works to erase the handicaps of birth and create a society truly open to the talented. More educational opportunities, it has long been argued, are the key to create a meritocratic society, a society where talent and effort rather than privilege and social origins would determine an individual's status.

Such arguments, stated in more formal and precise terms are part of the functional paradigm, and they continue to enjoy wide support, despite mounting evidence that the expansion of educational opportunities in recent decades has not had the dramatic effects envisaged by the theory.

Much of his work and writing has been concerned with two linked concepts: meritocracy and equality of opportunity. In a meritocracy, individuals are rewarded on the basis of merit, as it is argued that the educational system allocates them to positions on the basis of ability. In a meritocracy, economic, social and political rewards are distributed according to performance in intellectual accomplishments. Those who do best in the educational system are allotted the most powerful, prestigious and best-paid positions in the occupational structure.

This means, that selection takes place though the educational system, which provides an avenue of social and economic mobility. Here, individuals are selected for positions in the economic and social hierarchies according to educational criteria. On this basis, social origins do not determine educational success, so that those born into a wealthy family are not automatically destined for a high status.

Q9. Write a note about the status competition theory on social mobility.

Ans. Status Competition Theory

The status competition theory places great stress on how the process of competition between groups leads to a rapid expansion of educational credentials that maybe only tangentially related to the real skills to do a particular job. The expansion of schooling increases the available educational attainment of low-status groups and it provides skills and qualifications that in the past would have entitled them to claim desirable jobs. But such expansion also increases everyone's educational achievement and high and middle status groups have more of opportunities than now status groups. What matters in determining the chances of any particular group to obtain desirable jobs therefore is not the absolute level of its qualifications which may the theory suggests, be more than adequately satisfactory to perform the jobs in question, but its relative educational qualifications in comparison with other groups.

Increasingly educational opportunities may create the illusion of progress towards more general opportunities for disadvantaged groups but because high-status groups have always had greater resources to obtain more schooling to restore their competitive position, the relative chances of low-status students will remain virtually constant despite constantly increasing level of education. The implication of this theory is that educational opportunities will lead to increasing general opportunities only if there are deliberate and conscious strategies that increase the relative position of a particular group in its possession of education credentials that are currently most significant for desirable occupations. Only through affirmative action, the theory seems to imply, will low-status students be able to catch up with more privileged students.

Thus, working class groups are in a no more favourable position than they were in the past. Such groups may have the illusion of relative progress in that the current generation has far more schooling than past generations but their position in the competition for desirable high-status occupations remains no better than it was before the expansion of higher education. The growth of education opportunities in the last several decades has not been significant or trivial, but these increasing education opportunities have not yet been translated into clear improvements in the relative chances of low-status youth to obtain high-status jobs. Part of the reason for this is that education credentials alone are not the whole story. Working class youth and college degrees are not as likely to get good jobs as middle or upper class youth. But there is little question that a major reason for the continuing difficulties that working class youth face is also that no the average they do less well in school than other students.

Q10. Discuss theoretical perspectives regarding the relationship between education and social mobility.

Ans. M. S. A. Rao (1967) systematically charted out the course of the relationship between education and social mobiity in India from pre-British days till the introduction of the modern system of education. According to him, in pre-British India and during the earlier phases of British rule, education was generally the monopoly of upper castes, although in some regions like Kerala, middle and low castes also had access to it. Vedic learning was confined to savarnas, and even among Brahmins, only a section of the people had the right to study the Vedas and practice priesthood. Certain literacy professions such as medicine (Ayurveda) and astrology were also open to caste other than Brahmins. Members of castes that engaged in trade learnt according and book – keeping. In the courts of kings there were scribes who specialised in the art of writing and keeping records; in villages there were accountants who maintained land registers and revenue records. Other skills necessary to pursue occupations such as smithy house building, chariot building, manufacture of weapons and fireworks, weaving, embroidery, leather work, pottery, barbering, laundering were passed on in the line of father or mother. Such a mode of acquiring skills restricted the choice of occupation. But certain occupations such as cultivation, trade and commerce were open to many castes.

According to Rao, in most cases, a caste frequently followed more than one occupation. The incidence of occupational mobility was more evident in cities than in villages. Just as formal education leading to certain professions such as medicine and astrology raised the status of some castes (in a limited way), mobility of castes to higher status positions entitled them to literary education. Ahirs, a caste of small peasants and milk sellers, for example, rose to political power in Rewari and claimed the status of Yadavas (Kshatriyas). They were then entitled to literacy education, as it was an aspect of high caste status. Since these two processes were not common, literary education was not a significant factor in following an occupation of one's own choice. Oral communication and hereditary status played a far greater role in preparing an individual for earning a livelihood and these were determined to a greater extent by birth in a caste. Further, literary education was more open to males than to females.

With the introduction of the modern system of education, both the meaning and content of education underwent significant changes. It became less religious and many new branches of learning were introduced. The printing press revolutionized the education system in that the emphasis shifted from personal, oral communication to impersonal communication of ideas through books, journals and other media. It brought the sacred scriptures within the reach of many castes that were not allowed by custom to read them. English education was also the medium for the spread of modern science and ideas of equality and liberty.

The western system of education was gradually thrown open to all castes, religious groups and to women. Formal education became the basis of exploiting new economic opportunities which were, to a large extent, caste-free. Education opportunities helped one to acquire the necessary skills outside caste. Occupation thus became a relatively independent element of social status. The development of professions along with the salaried occupations led to the growth of the middle caste. This newly educated middle class in India could cut across different castes but frequently the advantages of English education accrued to upper castes because of the initial advantage of their high status.

This British adopted a policy of reservation of low paid administrative posts for members of low castes. The awareness of economic and other advantages of English education gradually spread to the lower rungs of the caste hierarchy, and there was a widespread effort on their part to seek new education. In independent India also, the policy of reservation as continued for backward castes, scheduled castes and scheduled tribe by the government to give educational and other privileges to them. One of the major changes that the new system of education introduced was a gradual dissociation of occupation from caste. While occupations in the traditional caste system were rated in terms of ritual purity and pollution, they are today rated, to some extent, in terms of the incomes they produce.

The western type of education has also made possible the upward mobility of individuals and groups in the framework of westernisation, where membership of caste is not a decisive factor. Individuals get their children educated in public schools and convents, follow modern occupations, which are more remunerative and adopt a westernized style of life. Both the mechanisms of social mobility – sanskritisation and westernisation – are not mutually exclusive. People participate in both these and try to make the best of both the words. To reiterate, sanskritisation is the customs, rituals, ideology and way of life in the direction of a high, and frequently 'twice born' caste. Generally, such changes are followed by a claim to a higher position in the caste hierarchy than that traditionally conceded to the claimant caste by the local community. Westernisation, on the other hand, refers to changes brought about in the Indian society and culture as a result of over 150 years of British rule, the terms subsuming changes occurring at different levels – technology, institutions, ideology and values. The western system of education was also responsible for the spread of egalitarian ideas and modern, scientific rationality. These ideas became the guiding spirit behind the national movement in the fight for equality of opportunities, a source of inspiration for social reforms, and a challenge to traditional values, which supported the caste system.

There is a rough correlation between the hierarchy of educational institution and the social background of students and the teachers. Students from upper strata tend to join public schools and convents and those from lower ones are to be found in greater numbers in the Municipal District Board and government schools. There is a marked contrast in the quality of education imparted by these schools. The former provide a social environment for the children, which is to some extent congruent with the western style of life that obtains in their homes. Education here is expensive and only students belonging to upper classes and higher income groups are able to exploit it. They are also in an advantageous position to seek admission to engineering and medical colleges, which sell seats in the name of donations. Also these rich students can also engage private tutors at the school, college university levels. Occasionally, teachers employed in schools and colleges run tutorial classes and maintain high standards of teaching in the latter to attract students to their private colleges. However, educational opportunities are open to all those who seek to take advantage of them, without being bound by limitations of caste of religion.

It must be noted that caste associations have their educational institutions but they give preferential treatment in the matter of admission to students of the same caste. Members of the same caste are recruited as teachers. Caste enterprise and preferential state policies affect the system of education in their own way. Some schools started by sectarian associations promote high standards in education while others contribute to a general deterioration of standards. Such teachers are largely responsible for the maintenance of these; their recruitment on the basis of caste and religious considerations at the expense of merit and objective criteria is bound to adversely affect the education system and the development of human values.

When students from lower strata get highly educated, they not only qualify themselves to get more remunerative jobs, thereby raising the economic level of the family, but also contribute to the heightening of its prestige seeking alliance from castes which either have a higher ritual status or reputed ancestry, also helps untouchable castes shed the stigma of belonging to a low caste. Education has become a source of prestige and a symbol of higher social status. It has also brought about significant changes(s) in the traditional social status of women.

Social mobility in the larger framework of students supported by themselves, i.e., self-help students concern more significantly the situation of intergenerational mobility. Those who are already employed to educate themselves further greatly benefit from the establishment of morning and evening colleges, correspondence courses and the professional and certificate courses leading to a degree or diploma, and the provision by some universities of admitting external students. These avenues of formal adult education act as an independent channel of social mobility. The pattern of mobility here is characterised by greater spontaneity and purposive motivation than those in the case of students supported by their parents. Individuals are able to work their way through higher education and move up the ladder of stratification during the span of their careers.

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Chapter – 4

Education, Social and Human Development

Q1. Explain the concept of social and human development. Discuss the initiatives at international and national levels that are geared to integrating education with social and human development.

Ans. Social development is a process which results in the transformation of social structures in a manner which improves the capacity of the society to fulfill its aspirations. Human Development Index (HDI) is a composite statistic used as an index to rank countries by level of "human development" and separate developed (high development), developing (middle development), and underdeveloped (low development) countries.

The World Bank (2005) defines social development as the process of increasing the:

(i) ability of society to reconcile the interests of its constituent elements, govern itself and manage change.

(ii) assets and capabilities of individuals to improve their well-being,

(iii) capacity of social groups to transform their relationships with other groups, and participate in development processes, and

As early as the 1990s, it was accepted that in its widest connotation, the concept of development had more to do with the general sense of human well-being than with the growth of material output. The annual human development reports have forcefully initiated the shift in focus from expanding incomes to non-income dimensions of well-being in understanding human development.

The Human Development Report 2005 clearly states that human development is about freedom and about building human capabilities which encompasses the range of things that people can do and what they can be. This range gets narrowed when conditions of poverty, illness, illiteracy, social and economic discrimination, and unrest prevail. The basic capabilities for human development are, leading a long and healthy life, being educated, having adequate resources for a decent standard of living, and social and political participation in society.

Education for Capacity Building of the poor and the Marginalized

For long, it has been said that education seems to protect the poor and the marginalized from exploitation by generating awareness of their rights, capacities and capabilities. The role of education hence seems to be confined to awareness generation and at best opening opportunities for employment and in this sense providing security of income. Certainly, this is limited and highly restricted view of the scope of education in society. What often remains unattended is the role of education in the empowerment of the poor and the marginalized for several reasons — the chief among them being the ease of governing the disempowered people. When people become empowered to make choices, take decisions for them, and challenge the decisions of administrators, governance becomes difficult. It is for this reason that despite the fact that plan documents do contain expressions such as, 'community participation', people's movements' that convey a sense of decentralisation, they are prepared and implemented by the bureaucracy and those who have no understanding of the social reality of those for whom they plan and make policies. The participation of local communities is often for namesake. According to Dreze and Sen (1995), the education system has served to safeguard the interests of the privileged and powerful groups of people leaving behind the society and economically disadvantaged. Rampal (2000: 2524) writes, "If education is really to be a means of reducing social inequities and redressing the skewed course of development followed in the last few decades, it shall have to be reckoned as a site of struggle for power. The classroom shall have to relocate the power to critique and change — the power also to decide what shall count as legitimate content for curricula, to choose enabling pedagogies, negotiated when, where and ultimately for what purposes. The educational discourse would need to consciously give voice to the silenced majority and redefine its objectives by valuing their lives on their terms. Strong and visible affirmative action in favour of the disadvantaged and disempowered will have to redefine the educational priorities of the countries in this [South Asian] region."

Equally important is to address the issue of the content of teaching. It is live that the curriculum is rooted in the urban middle class background of those who design the curriculum. There has been widespread acceptance of the need to develop curriculum based on the social context and life experience of the disadvantaged section of society. It is said that when this happens learning would be both joyful and meaningful to the children. What happens, however, is that the children belonging to the disempowered and disadvantaged famil are treated as 'backward' and 'inferior'. They have, therefore, to made to 'catch up' with their counterparts belonging to the empowe and privileged families. Furthermore, they need to be 'told how conduct their lives, what to do, what not to do. All this is throu the process of education in the course of which they are fed on b and pieces of information. There are fragments of information ma not be completely comprehensible to the children, for they do n relate with their life situation, neither are they able to make use of A natural consequence of bias in the education system itself and la of interest of students is a rise in the number of dropouts.

Contrary to the understanding that children of marginaliz families are deficient in basic capacities and capabilities of learning the fact that they are more sensitive to, aware and conscious of t conflicts and complexities of life. It is unfair to judge them on t basis of their performance in standardized formats and centraliz criteria of assessment of their capacities to learn and articula information that is by no means close to their own lives. Conside for example, tribal children who grew up learning indigenous wa of measuring rice. Now, when they are introduced to the moder counting system in elementary classes, there is a great likelihood th they would not be able to understand and perform well examinations. If, however, their indigenous system of counting integrated with the teaching process, it is expected that they wou learn with ease and with greater comprehension. The need, therefo is to (i) establish pedagogy of emancipation in place of the pedago of the oppressed and articulate Freire's ideas on education, and (develop faith among the people in their own rationale, and wisdo as worthwhile for perusal. In fact, traditional knowledge, for examp about water harvesting, local food processing, fish farming, met casting, have significant potential for inclusion in the scho curriculum. This would empower the people at the grass-roots an provide opportunity for enriching their living conditions.

Q2. Describe experiments in education at the grass-roots th cross link education with social and human development.

Ans. The Social Work and Research Centre (SWRC) started official in the village of Tilonia on 5 February 1972. On that day th Government of Rajasthan agreed to hand over a 45-acre 21-buildi one-time TB sanatorium to the SWRC on a long-term lease for Re per month. But it was not until November 1972 that the SWR managed to begin with a groundwater survey of the 110 villages of Silora Block for the Rural Electrification Corporation. This project took two years to complete but resulted in the electrification of almost all the villages in the block a decade later.

The **Barefoot College** (BC), as the SWRC is called (also identified as Tilonia by the name of the village), was the result of practical experience. It was not inspired by books or by the theories of academics or practitioners based in urban areas. It was the result of hours of work in the villages, weeks of meeting ordinary peasants who wanted to get together and live and work in a village setting. Tilonia's beginnings were the preparation that usually goes with the establishment of a project. No ideological leanings of any kind, no costly survey to decide what to do, no assistance from the traditional, well-established voluntary movements of India. Whether the Gandhian, the Sarvodaya, the Christian or the Ramakrishna Mission. In any case, at that time, the BC was too small to get their attention or interest.

The BC wanted to break away from the 'social work tradition', which in India had acquired an urban, middle-class, academic colour, and there could not have been a better way to do this than using a professional groundwater survey as an entry point.

Furthermore, in India, among groups oriented to social action, research had acquired a dirty name and the BC wanted to move away from the concepts and traditions of research prevailing among academic social and physical scientists; the purpose was to make research more pragmatic, of a 'dirty hands' type tied directly to action. In a modest way, the Barefoot College has proved its point.

Many people who had started projects earlier did not give this non professional approach much of a chance. The BC was in fact taking calculated risks on a number of fronts:

1. It was advocating an integrated approach over a sectoral one because it believed that rural life could not be compartmentalised as experts had traditionally done.

In a village, for instance, a shopkeeper is more than just an outlet for provisions; he keeps seeds and fertilisers for distribution, he sells contraceptive, he reads newspapers and disseminates information, and sometimes he is also a member of the village council. He in fact is the last word in integration. This applies also to the school teacher.

2. No project plan was designed in advance, no clear time schedule, no detailed programme activities, no organisational and administrative arrangements, project staff or physical inputs, etc. Tilonia let the

organisation grow as a process where human beings and the development, their confidence and personal growth meant more an mattered more.

3. The investment was more in people than in projects. This ha been the first priority. No recruitment through advertisement but b word of mouth, by trial and error.

BC started with a groundwater survey and gradually built in health and education programme (1974) when they managed to attrac two well-trained and highly motivated women from the Tata Institu of Social Sciences. In 1975-96, when the BC managed to locate th right person, it started the Rural Industries Section and the Agricultura Extension Programme (1975). Other programmes followed until 197 when the BC changed its way of functioning and decision-makin No longer did it depend on the director, but a group was forme which took all the major decisions. The BC could not possibly pla and implement programmes from Tilonia for a territory of 500 squar miles; the block was sub-divided into field centres, each looking afte 6-25 villages depending on the staff and their capacity.

The areas on which the Barefoot College concentrated were:

1. Groundwater: Survey, site selection, installation of han pumps, repair and maintenance through communit participation.
2. Education: Nursery schools, evening schools for dropout classes for women and girls.
3. Medical care: Preventive health programmes where a doctor i not needed. TB eradication, eye camps, immunisation camp family planning camps, pre-natal and post-natal car appliances for the handicapped, testing drinking water fo contamination, decontamination of wells, homoeopathy.
4. Women's programmes Training of traditional midwive motivators in famine relief camps, nursery school teacher awareness generating, and work among rural women.
5. Agricultural extension: Development of unused an underutilised land allotted by government, soil and wate testing, groundwater survey, engineering survey, seeds an fertiliser loans, credit, grain storage, marketing facilities, soci forestry.
6. Rural industry: Working with leather workers, weavers an rural women in order to generate more income for the families; assistance with raw materials, marketing, design, an credit

7. Appropriate technology: Use of biogas for generating power, photovoltaic cells for generating electricity in night schools, dispensaries.
8. Animal husbandry: Demonstrate how stall feeding of goats is useful for milk and meat but constitutes an ecological hazard; rearing of rabbits and sheep; the BC dealt only with the poor peasants' animals, not with buffaloes and cows.
9. Communication: Use of traditional media like puppetry to communicate with the rural poor; use of street plays and other media.

Consider the rising trend in our country to acquire competence in reading, writing, and speaking in English. A class of people that speaks English but thinks partially in English and partially in one of the Indian languages is emerging. These are culturally split personalities. This split seems to be the major handicap of Third World Countries which had been under colonial rule. This surely does not mean that not mean that one should not study, appreciate or assimilate other cultures. When is important is to study one's own culture too with rigour so that one may remain steadfast and not be swayed. It would also help to see one own culture in a broader perspective and promote indigenous scholarship (Naik 1998).

Indigenous vision of education in a general sense consists of expanding the spheres of existence by generating social awareness, initiating self-transformation, and developing creativity. This stands out in sharp contrast to modern education that envisages a way of life focused on consumerism, competition, and specialisation often at the expense of integrity, peace and strength of character. In order to explore the possibility of promoting these elements and integrating traditional forms of education with the modern system, several experiments have been undertaken in different parts of the world.

Hoshangabad Science Teaching Programme

Anil Sadgopal (currently on faculty of the Central institute of Education, University of Delhi) along with some like-minded scientists set up the Kishore Bharati Centre for Rural Development and Education at Hoshangabad in Madhya Pradesh. They approached the Madhya Pradesh government with the proposal to develop alternative materials for teaching science (now better known as Hoshangabad Science Teaching Programme) in government run schools. This was spearheaded by Sadgopal's firm belief that the curriculum needs to be decentralized, drawn from local physical environment and experience of community. They invited the scientists from the Tata Institute of

Fundamental Research in Mumbai and the Indian Institute of Technology to visit Madhya Pradesh along with experts from the Regional Colleges of Education, the National Council for Educational Research and Training (NCERT) and government middle school teachers of the state to deliberate on new ways of teaching experimental science. They succeeded in decentralizing the curriculum and motivating the teachers to make use of locally available resources and experience in teaching. The inspiration came from Gandhi's idea of integrating work with knowledge in the educational system. What started as the science teaching programme expanded to include social science teaching and language teaching through increasingly creative ways. Work experience was woven with scientific theories. Students and teachers would experience and participate in the teaching-learning process as partners. More importantly, the team sought to improve agriculture and cattle breeding, and to bring migration of distressed agricultural labour under control. Ringwell fabrication emerged as a small-scale industry; forest cover was restored; and environmental degradation was checked. The Hoshangabad Science Training Programme provided the model on which some statewide programmes were developed in Madhya Pradesh and Ekalavya — a centre for educational research and training, was established.

The Hoshangabad experiment demonstrates the possibility of democratisation of education wherein meaningful education becomes accessible to all children irrespective of their caste, class, language, gender, or community. In fact, Sadgopal raises a basic issue of why government schools have not been able to evolve a common school system for all children in his oft quoted book, Shiksha mein Badlaav ka Savaal (2000). The concept of common school system mentioned here refers to 'Lokshala' or people's school which is founded by the state. Here each local community runs its own complex of elementary schools and high schools with provision of equal rights for all children. Sadgopal constituted the Bharatiya Gyan Vigyan Jatha (BGVJ) in 1991 which provided the forum for articulating the demand for 'lokshala' in collaboration with local communities. The endeavour brought together those working in the fields of education, health and technology. Anil Sadgopal was the convener. This was closely connected with the All India People's Science Jatha which involved 50,000 villages and several towns. The conference was held in 1994 in which more than 1000 delegates participated. One of the outcomes of this conference was the initiation of the 'lokshala' process in 1995. Lokshala combined academics and activism geared towards institutional transformation as part of social change.

'Lokshalas' emerge as one of the viable resolution of the private-government schools dichotomy. Often government schools suffer from lack of funds, and red tapism. They are treated as place where children who are too young to work with their parents are deposited. These children are pulled out of the schools soon after they are able to contribute to family income. Those who are better off prefer to send their children to private schools. The dropout rate is high, expenditure on them is considered to be uneconomical and wasteful. Not surprising then, several of them are on the verge of closing down. In fact, government schools seem to have failed in both Madhya Pradesh and Kerala. The lokshalas acquire an edge over both government and private schools in that they involve not only scholars but also local people. Further, they are not governed by a singular, uniform pattern; rather, each one is specific to the social and geographical environment in which it is situated. It is hoped that 'Lokshalas' would attract more and more students to acquire knowledge that they will be able to put to use to enrich their lives.

Poverty and Education: The Samanwaya Vidyapith

Dwarko Sundrani established the Samanwaya Ashram in 1954 at Bodhgaya. Here, apart from helping Musahar and Bhokta communities to fight illness, poverty, and violence, he undertook the task of educating the children belonging to these communities in a residential school. Here, development work is carried out for the benefit of families. Their children are educated in the Samanwaya Vidyapith following which they are established on the land that is given to their families. The purpose is to hold back the educated people in villages. This is important because there is widespread migration of educated villagers to urban areas. Now, it is not possible for each one of them to secure a job in cities. This leads to depression and frustration. Education in Samanwaya Vidyapith is entwined with activities such as cultivation, dairy farming, repair work, motor winding, and jeep driving. No certificates, degrees are awarded; rather, the thrust is on learning and developing the potential to earn. Children are taught language, arithmetic, and science in a way that ties up with growing vegetables and fruits, making compost and maintaining health and hygiene.

The approach of Samanwaya Vidyapith is twofold. It seeks to engage the students and teachers in village development work e.g. growing vegetables, disinfecting drinking water, and making compost manure from waste in villages. At the same time it takes complete responsibility of the social, and financial condition of the children as they grow up. No wonder then, children admitted at the age of 5 years grow up to be self-reliant and fully prepared to undertake manu work with a sense of pride. The Vidyapith takes upon itself the task marrying these children after completion of education and of settin them up in villages. Equally important to note is the fact that religiou harmony and cooperation prevails and are instilled in children of th Vidyapith. In the words of Sundrani (1998:38), "Samanwaya mean harmony. The objective of this institution is to bring harmony. A present we are passing through a period of transition which i unprecedented in the annals of human history.... There is a necessit to give education in harmony. Harmony can be established onl through mutual understanding. Mutual understanding can be create through service to one another.

Rural Context of Primary Education

The Indian institute of Education developed an action-researc project, "Promoting Primary and Elementary Education' for whic the acronym PROPEL was adopted. The scope of this project extende to 137 villages. The basic assumption upon which PROPEL wa founded was that a successful education system needs to relate itse to the needs and convenience of local communities basing itself o their lifestyle. Failure to establish the belongingness of children to th community in the educational system is a major reason for disconten with the system of schooling. PROPEL has been selected by UNESC as a mobilising showcase project which demonstrates a repeatab alternative which makes primary education accessible to all th children. Its importance is makes primary education accessible to a the children. Its importance is enhanced by the fact that it gives du regard to people's lifestyle and their expectations.

Teachers in PROPEL are those, who belonging to the communit remain accountable to it. They tend the children with much affectio and concern. It is ensured that a village Education Committee is set u by each Gram Panchayat. This committee makes sure that the cultur friendly learning system is maintained without lapses. Pupils from severa learning centres (referred to by them as Apla Varg meaning, 'our class' meet once in about 165 days to participate in Children's Fair in whic they not only sing, play games, present dreams, and tell stories but als engage in taking tests in language and mathematics which greatl demystifies the examination process even as confidentiality of performan gets exploded. The fair provides a relaxed environment for examinations It is found that girls perform better in curricular studies, social skill and understanding of environment then boys. They particularly enjo reasoning exercises and simple experiments in science.

PROPEL has provided a means to bridge the gap between knowledge acquired by children as members of the community and that imparted in state-run schools. The expectations of the users of primary education in state run schools. The expectations of the users of primary education in state run schools are seldom enfolded in the curriculum and pedagogy which creates a situation in which the full potential of the child is not tapped. The parents are not able to understand either the content or the relevance of what is taught to the children. The result is that many of them withdraw their children from such schools. The children are only too happy to return to the familiar familial environment. PROPEL obviated this problem by attending to cultural parameters in rural primary education, more so in the case of dropouts and of those who were never enrolled in the formal system of education. It is believed that this kind of education would preserve the culture and value system of the people.

Q3. Critically assess the educational status of the marginalized in India.

Ans. Indian education system has been, by its very nature, elitist and exclusionary from traditional times.

Under the Vedic system, education was linked exclusively to caste and gender. True learning was the prerogative of male Brahmins. The Sanskrit texts and verses were conveniently deemed sacred matters reserved for them as "ritually pure" agents. While lower castes were under certain circumstances permitted limited instruction of a "non-sacred" nature, under no circumstances was education available to the lower castes and women. It was a categorically exclusive system. By the time the British East India Co. first ventured into the subcontinent in 1757, education there generally consisted of merely a small formal sector serving the caste elite and male members and a larger non-formal sector for some others. Hindu women were largely denied access to any opportunity to receive formal education. Muslim women happened to be slightly more importunate as they went to religious schools which were generally located in the mosques. But it should be noticed that women were not granted entry to formal secular schooling.

The British devoted attention to education in India from 1813 to 1921. Unfortunately, interest in primary education was greatly diminished after 1835 when Macaulay's (in)famous "Minute" directed policy towards higher education premised on the "downward filtration theory." This postulated that, just as in Britain, the formally educated elite would, at least theoretically, disseminate kernels of knowledge to the masses. It was believed that the technique would work in India as well. Hence, the Vedic system of enclosure was only partially broken by the British. The pre-eminent Indian educator J. P. Naik has observed that the principal achievement of the British was in their making of non-discriminatory educational institutions, which theoretically overcome the monopoly of education held by the upper castes. However, their principal disservice was in differentiated education, which offset the advances made by permitting the upper castes to consolidate and, in fact, further formalise their power through new social arrangements. Gandhi proposed a nationwide programme of vocation oriented primary education that was open to all children irrespective of class, caste and gender differences. He stressed the need to educate and empower women and make them politically active citizens of the country. He too failed to liberalize the educational system and rid it of its inability to overcome the distinctions and exclusionary policies based on class, caste and gender.

a) Educational status of the Dalits

In India, Dalits form one of the most educationally deprived sections of the society. A survey conducted by the National Council of Applied Economic Research reveals that in the mid-1990s, only 41.5 per cent of Dalits in rural India were literate and 62.5 per cent of children in the 6-14 age group had been enrolled in schools at a certain point of time. Compared to the general population, the progress of schooling among Dalit children (5-14 years) has also been slow. Educational concerns of the dalits are, thus, of critical importance. Furthermore, their present educational status should be contextualized in the historical deprivation and denial of learning opportunities. Drawing on the data given in the fifth and sixth all India educational survey, Nambissan and Sedwal (2001) show how physical accessibility is always a problem for Dalit children. The number of schools available in a predominantly Dalit habitation is much less when compared to a general rural habitation. As a result, Dalit children have to go to upper caste habitations to be able to attend schools, which may not be accepting and welcoming them. Norms of purity and pollution still exist, and Dalit children may find themselves in hostile condition. Research has pointed to case where they are systematically discouraged or even forced to leave schools by other sections of the village community. In other words, social accessibility becomes an issue for these children. This is reflected in the poor attendance rates of Dalit children compared to that of general population. The poor performance of the state to be able to ensure the right to education becomes further clear, when the empirical data of the enrollment, retention and performance is compared with that of the other sections of the society. According to National Sample Survey Organisation (NSSO 1999) sources, the school attendance rate in rural areas in 1973-74 was 64.3 per cent for Dalit boys compared to 74.9 per cent among boys from other (other than Dalit and tribal) social groups. In urban areas, however, the percentage was 77.5 for Dalit boys. Dalit girls had even lower attendance rates.

The high dropout rates remind us that caste dynamics still continue to affect the educational experience of these children. These children still find it difficult to be accepted and treated as equal in the classroom. According to the NCERT 1999 figures, Dalits constitute only around 11 per cent of teachers at the primary stage, nine per cent at the upper-primary stage and five to six per cent at the secondary and higher secondary stages. The social hiatus between teachers and Dalits has also had a telling effect on the student-teacher relationship. Chitins (1981) explains that the biases and stereotypical notions against the Dalits have refused to die. The poor performance is often attributed to the lack of ability and will of the students themselves, rather than the lack of structural and pedagogical support that these students face. The continuing economic vulnerability makes it all the more difficult for them to be able to invest time and resources in the educational enterprise. Poverty often forces the children to go out and work to be able to feed themselves rather than attending school.

b) Educational status of women

Education as a means to promote development in social, political, and economic spheres has been gender-blind, but in the late 1970s this perspective changed. Research concluded the existence of a high correlation between an increase in women's schooling level and a decline in infant mortality and fertility rates. Women who had completed basic education were able to make use of health facilities and service for their children and had a higher interest in sending facilities and service for their children and had a higher interest in sending their children in school. The year 1990 was proclaimed to be the international Literacy Year by the UN. The focus on education for women continued during the 1990 and resulted in the recognition of the significance of female education, not only as a basic human right, but also as a social factor towards national development.

The benefit that women have received from the initiatives of the state is evident from the constantly improving literacy rates of women over the past few years. According to Census of India 2001, the female literacy rate has increased from 39.29 per cent in 1991 to 54.16 in 2001 (i.e. by 14.87 percentage points); whereas in case of males it has increased from 64.13 per cent to 75.85 per cent (i.e. by 11.69 percentage points) during the same period. It means female literacy in the last 10 years has grown at a faster rate than the male literacy rate. This has resulted in narrowing the gender gap in literacy rate from 24.84 in 1991 to 21.69 percentage points in 2001. However, a common feature across all the districts of the country is the reduction of gender disparity in literacy rate with the overall increase in literacy rates of both males and females. But the decrease in the gender gap still remains far below the desirable levels.

It may be mentioned that improvement in literacy rate from 1991 to 2001 has not been uniform in all the states. There was variation from one state to another and within a state from one district to another. Chanana (2000) explains that this gap is wider in educationally backward states like Bihar, Madhya Pradesh, Orissa and Rajasthan, which also happen to be highly patriarchal regions. Furthermore, SC and ST women seem to be the worst victims, for they show lowest literacy rates. Female literacy among the SCs is 23.76 per cent as compared to 49.91 per cent among the males. The corresponding percentage among the ST females is 18.19 as compared to 40.65 among the males (NCW 1994).

Data reveals poor literacy rates for rural women, as compared to their urban counterparts. This makes one ponder over the educational status of young women and the girl child. Usha Nayyar (2001) draws on data from the Ministry of Human Resource Development (MHRD) to conclude that a fairly strong gender focus has resulted in a gradual improvement of enrolment figures for women at both primary and middle levels of schooling. There is a reduction in the enrolment figures for females, as one move from primary to middle to higher stages of schooling. While the percentage of girls in school enrolment in primary stages in the year 1997-98 is 43.6, the corresponding figure for middle stage is only 40.1. One can, thus conclude that women retention is low, and they find it more difficult to complete schooling or reach for higher levels of education. This certainly is a major handicap, as it limits their occupational opportunity, and hence avenues for upward social mobility. The same is the case with dropout rates which go on increasing from primary to middle to higher stages of schooling much more rapidly for girls as compared to boys. There are many obstacles to girls' enrolment and further participation in the educational system.

Economic factors too have a bearing on poor retention rates. Parents with low income have to make priorities whether it is economically viable enough to send girls to school. Boys are prioritized because they are the future providers of economic security for their parents, while girls' future role is to be married away. Traditional practices, also, discourage parents to let girls' complete education. It is believed that this might interfere with their marriage prospects in a negative way. The low presence of women teachers too works negatively towards the parents' willingness to send their daughters to school. This is especially the case in the upper primary levels of education. Even if parents don't object to co-education they feel that presence of female teaching and working staff in schools ensures their child's safety and well-being. Thus, one can safely say that although significant progress has been made in provision of education for the girl child, the task of ensuring equality of condition and opportunity is far from complete.

c) Education experience of the Scheduled Tribes

One of the distinguishing features of the Scheduled Tribes is that the majority of them live in scattered habitations located in the interior, remote and inaccessible hilly and forest areas of the country. This also accounts for the fact that STs are highly heterogeneous, and diversity in terms of language, culture, location, customs, beliefs, traditions and socio-economic conditions is enormous. Latest data in fact make the disturbing revelation that STs lag behind all the other marginalized group (and way behind the national average) in terms of educational progress. Given the diverse locations of tribal population the disparity among the states in terms of tribal literacy does not come as a surprise.

However, leaves much to be desired. While most of the north-eastern states and some educationally advanced states like, Kerala and Himachal Pradesh have achieved satisfactory levels of tribal literacy rates, educationally backward states like Rajasthan, Bihar, and Andhra Pradesh make the overall picture highly discouraging.

As already explained, tribal habitations are generally characterised by a secluded and interior physical location. This makes physical accessibility to schools a problem. Drawing on the data of the fifth and sixth all India Educational Survey, Sujatha (2001) insists that in almost all tribal populated areas, the number of schools within 1 km of habitation have increased. But difficult terrain and hilly regions make the distance of even 1 km hard to cover considering the fact that children are expected to go to school and come back home on a daily basis. It further becomes impossible if the distance is more than 1 km.

considering the fact that at least 10 per cent of tribal habitations have primary schools beyond a distance of 2 kms it shows how schools remains inaccessible to these children. Though, access still is far below satisfactory position, the enrolment rates among tribal population make a positive picture. Not only have the overall figures showed a significant improvement from 36.5 per cent in 1989-90 to 43 per cent in 1997-98, the gender gap too is seemingly reducing.

Sujatha further shows, a similar trend in the upper primary and secondary levels of schooling. Due to high dropout rates among the tribal children, schools fail to retain them. The chief reasons for this are high levels of absenteeism and large-scale failure of students in the year-end assessment. The problem is further compounded by poor achievement rates in the tribal population, as compared to non-tribal.

Q4. Explain major theoretical perspective on education for empowerment.

Or

Discuss the role of education in empowering the marginalised people in India. **[Dec 2009, Q.No.-3]**

Ans. In the present day non-egalitarian and unequal society complex power relations and hierarchisation exist. Not all social groups enjoy equal access to the educational resources and hence 'equality of condition' that functionalists assume does not exist in the first place. In the name of preserving order and social cohesiveness, what is done is the promotion of the interests of the dominant sections of society. The poor and the marginalized are unable to perform as well as the rich and the privileged due to several material, social and cultural handicaps, and are forced to accept themselves as inefficient and unable. In other words, the marginalized and the deprived keep suffering from the cumulative deficiencies, in the name of the lack of ability or performance, and socio-economic inequalities get reproduced.

Schools promote the technocratic-meritocratic ideology, which uphold that economic success essentially depends on appropriate skills, knowledge, talents and abilities. In reality, economic success is often linked to a person's class, sex, race, etc and more so in a hierarchical, stratified and unequal society. Schools provide knowledge to fulfill to particular professional role. But more importantly they foster the attitudes and behaviours consonant with the fulfillment of these particular roles. By encouraging certain personality traits and discouraging certain other ones, schools shape the personalities of pupils in accordance with the role capitalist society wants them to perform. They thus select some to play the role of active decision makers while others are required to obey passively. By rejecting the functionalist claim that education will create a more open and equal society, Bowles and Gintis in fact put the overall role of formal education as further contributing to the plight of the already disadvantaged.

This line of argument has been carried forth by Louis Althusser, a French philosopher, whose work forms the basis of the 'hegemonic-state reproductive model'. This argument lays stress on the overall role of the state in reproducing social inequalities. Althusser presents a general framework for the analysis of education from a Marxian perspective. He views, education as a part of superstructure, and argues that education provides ideological support to the rulers.

The issue of power and culture is critical to the functioning of schools. Being a part of society, education finds itself embedded in the political and social conditions, and cannot possibly bring about any radical change as an 'independent' variable. Does that mean that schools and education have absolutely no role to play in the empowerment of the disadvantaged? Can education not intervene in the existing unequal socio-economic order? Is it just another instrument to perpetuate inequality? Human agency is always at work, and one can always find innovative teachers, sympathetic administrators, and aware and creative students who refuse to take instructions and assignments at face value and without questions. In fact, education is seen as a major agency for bringing about a modern ethos of equality and freedom. It is thought that children trained in modern scientific-technological knowledge would find avenues of social mobility and in fact move towards equality.

Amartya Sen and Jean Drez'e (2002) brought out the significance of education in terms of functioning and capability. Functioning refers to what a person does and achieves. Capability on the other hand refers to the range of choices and options which a person has in deciding the kind of life he/she wants to lead. Capability therefore is the real state of freedom that a person enjoys in choosing from the alternative combinations of functioning. For example a young child may be forced out of school due to several constraints like poverty, social prohibitions, family problems etc. such a condition may severely limit the range of activities and life goal that he/she can choose from leading to an overall state of disadvantage and his/her functioning is reduced to that of a child labourer.

Sen and Drez'e refer to such a case as 'capability deprivation' which may be understood as a severe limitation of freedom and an overall state of incapacitation to live and perform dignified labour. The expansion of human capabilities can be enhanced by important social opportunities like education and health care. These are significant ends in themselves. Education is understood to be a crucial factor in at least five distinct ways (i) Intrinsic importance: education seen as an act of learning leads to personal growth and self-development, which has an intrinsic value of its own. (ii) Instrumental personal roles: education enables one to get an appropriate set of skills and knowledge that enables him to make use of economic opportunities and get into a profession of his own choice. It also enables one to participate in a number of other valuable activities like playing sports, reading, participating in local forums of discussions etc. (iii) Instrumental social roles: education makes one more socially aware and politically assertive. An educated person is more aware of his/her social needs and political rights and asserts for them both on an individual level and at the collective level, which strengthens the democratic practice. (iv) Instrumental social processes: education makes a lasting impact of social processes and enables one to reject and fight against oppressive socio-cultural practices. It is a powerful means of getting rid of social evils like neglect of girl child, child labour and so on. This would reduce the number and extent of deprived and deprivation. (v) Empowerment and distributive roles: greater literacy and educational empowerment enables emancipation of the marginalized sections of society by accommodating them in the mainstream. It also has a socially redistributive effect. It would lead to a fairer deal for the marginalized, not only at the level of a population or a group but also at the level of the family and the individual.

Thus, education is a tool for the empowerment of the marginalized, as it leads to an expansion of choices, freedom and real opportunity. In other words it leads to a greater capability to enable the individual to lead a valued and valuable life.

Thus, Freire (1970) demonstrates how education can actually bring about a positive change and play a significant role in bringing about an egalitarian social order. But to enable it to bring about my positive change, we must look beyond the traditional practice of education and attack the oppressive systems inbuilt in this kind of education system. It is only by respecting the sense of inquiry and questioning present in the young minds, can we empower them to look beyond the existential reality and bring about a positive transformation, on the lines of egalitarianism, which still remains a distant dream.

American economists Bowles Gintis and Simmons (1976), came p with an interesting place of work titled 'Schooling in Capitalist merica', which led to the growth of a perspective, which is now enerally known as the 'Economic Reproductive Model'. They argue hat in an unequal society based on a capitalist economic order, the ole of education is to reproduce the required labour force. The nature f the labour force should be as per the requirement of the capitalist ystem of production. A capitalist society works on an arrangement where the majority of the proletariat works for a small number of rich apitalists. This in effect means that a minority are in the decision making place (the capitalists), while the majority play a minimal role n the process of decision making and stick to carrying out the orders of the decision makers (the workers). Schools seeks reproduce this very. socio-economic order by placing a minority in the place of rich capitalists and a majority as poor proletariat.

Q5. Discuss the policy of positive discrimination and affirmative action in relation to asses to education in India.

[June 2009, Q.No.-5]

Ans. India has a long history of advocacy and implementation even before independence in 1947. There were contestations to the rigid Hindu caste structure and hierarchy even in the ancient Indian society exemplified by the emergence and spread of religions like Buddhism, Jainism, Sikhism, and movements like the Bhakti Movement that deceived the caste system. In the late nineteenth and early twentieth century, their cause was taken up by some of the nationalist leaders and enlightened social reformers like Vidya Sagar, Ram Mohan Roy, Gandhiji, Jyotiba Phule, Ambedkar, and others, who voiced concern for them much before the colonial rulers' legislative action for the amelioration of the living conditions of these sections of populations, was planned.

As a result, British rule in India formally introduced the principle of equality of all citizens before law. The Caste Disabilities Act of 1850 is the earliest. As far back as in 1885, the provincial Madras Government made a provision for education of children from disadvantaged sections. Later, as a consequence of the non-Brahmin movement, the Madras Government reserved positions for the non-Brahmins in government services. Another significant development in the early part of this century was the appointment of a Committee (1918) by the Maharaja of Mysore for the upliftment of the non-Brahmin sections of society under the Chairmanship of Sir Leslie Miller. The Committee recommended that within a period of seven years, not less than ha of the higher and two thirds of the lower appointments in each grad of the service and so far as possible in each office, are to be held b members of the communities other than the Brahmins, preferen being given to duly qualified candidates of the depressed classes, whe such are available Miller Committee Report 1918, cited in the Report o the Karnataka Third Backward Classes Commission.

At the all India level, the Montague-Chelmsford Reforms (1919 envisaged representation of deprived sections in several local sel governments and public bodies. Further, the Government of Indi Act (1935) provides for reservation to the depressed castes in th legislative assemblies of different provinces. The reservations for SC were made for the first reserved for them through a Government Orde In June 1946, this was raised to 12.5 per cent to correspond with the proportion in the population. Special support to the backward classe was offered in education along with a scheme of the award of pos metric scholarships which was introduced in the year 1945 initiall for the SCs and later extended to STs in 1948-49.

The commitment of the Indian Constitution to social justice an equality emerges out of the conviction that education is a basi instrument of social mobility. Article 46 of the Constitution state 'the state shall promote with special care the educational and econom interests of the weaker sections of the people, and in particular of th SCs and STs and shall protect them from social injustice and all form of social exploitation'. Various commissions and policies on educatio in the post-independent India explicitly stated the commitme envisioned by the Constitution. Radhakrishnan Commission (194 49) on university education states, "Education is the greater instrume of social emancipation by which a democracy establishes, maintai and protects the spirit of equality among its members".

The Education Commission (1964-66) in its Report provides th vision for Indian education as a contributory mechanism to achiev the civil society. The Commission notes, "One of the important socia objectives of education is to equalize opportunity, enabling th backward or underprivileged classes and individuals to use educatio as a leveler for the improvement of their condition. Every society tha values social justice and is anxious to improve the lot of the commo man and cultivate all available talent must ensure progressive equalit of opportunity to all sections of the population. This is the onl guarantee for building up of an egalitarian and human society in which the exploitation of the weak will be minimised."

Education is also viewed as an instrument of social change and cial equality for all groups through social justice and integration iovernment of India for all groups through social justice and tegration (Government of India 1986). This concern was also shared the two Commissions which were appended by the Government India in 1953 and 1978 on the backward classes. The first was headed Kala Kalelkar and the other by B.P. Mandal. Kalelkar Commission's commendations were rejected by the then Government as because differences of opinion among the members on the issue of identifying e backward classes. Mandal Commission Report was implemented ly in the year 1990 after widespread public debate and resentment.

After Independence, in response to the special obligation placed the Government of India by Article 15(4) of the Constitution to ake special provisions, the then Ministry of Education, for the first ne addressed a letter on 23rd November 1954 to the Chief Secretaries all state governments suggested that 20 per cent of seats be reserved r the SCs and STs in educational institutions with a provision of 5 er cent relaxation in minimum qualifying marks for admission. This as slightly modified in April 1964, when a distinct percentage of 15 r SCs and 5 for STs was laid down and was also made interchangeable. ne Ministry of Health and Family Welfare also came forward and parately issued letters to the Vice-Chancellors of the universities aving medical faculties to reserve 15 per cent seats for SCs and 5 per ent for STs with 5 per cent relaxation in minimum qualifying marks r admission to all medical and dental colleges. The University Grants ommission (UGC) also issued guidelines to the universities and olleges under their respective control to ensure that SC/ST students ere allowed due concession in all undergraduate and graduate ourses in various streams. The percentage of reservation for STs was evised upwards from 5 per cent to 7.5 per cent in 1982. At present, 15 er cent and 7.5 per cent of seats are reserved for students from SC nd ST categories respectively in all educational institutions.

Besides reservations, the Government of India took a number of eps to strengthen the educational base of the SCs and STs. Provision f educational institutions on a priority basis in the areas redominantly inhabited by these communities, provision of incentives ke scholarships, provision of coaching classes for competitive xaminations, remedial coaching and provision of hostels are some of ne steps which have contributed a great deal in raising the educational vels of Scheduled Castes and Tribes. The scheme of remedial coaching or SC/ST students aims at improving the academic skills and linguistic proficiency of the students in various subjects and raising their le of comprehension in such subjects where qualitative techniques a laboratory work are involved. Yet another important step taken the UGC in recent years is to appoint a monitoring committee oversee the implementation of reservation policy in central universiti For state universities, the UGC has set up regional committees for effective working of the affirmative action policy in higher educati In a recent directive to the universities, UGC has given warning those universities which are not implementing the policy on admissio as well as appointments in their institutions. If a university does n implement the quota of reservations, their funding may be stopped reduced as per the new initiatives.

As of today, the policy of positive discrimination or reservatio does not envisage reservations for OBCs in the higher education institutions at an all-India level, though such reservation in envisag in the near future. However, different states have varying percentag of reservation for OBCs in their respective states. For instance, Ta Nadu reserves 50 per cent and Andhra Pradesh reserves 25 per cent seats for OBCs in higher education. It may be noted that the tot percentage of reservations in Tamil Nadu is 69 per cent which is t highest in the entire country – 18 per cent for SCs, 1 per cent for S 50 per cent for Backward Classes (BCs) and Most Backward Class (MBCs). Tamil Nadu has the unique distinction that it differentia the BCs from the MBCs. Karnataka also reserves seats for OBCs in t educational institutions besides reservations in jobs.

Q6. Critically discuss the issues of assess, retention a performance of students who avail the policies of positi discrimination.

Ans. Educational and the policy of positive discrimination a affirmative action, In other words the reach of the higher educati system is not commensurate with the national goal of equality.

The analysis of the reasons for poor access and retention and t resultant educational backwardness among the SC/STs mainly rel to their school education. For instance, the single most importa factor at the school level is the absence of schools in areas which a accessible to SCs and STs. However, in recent years, there has bee thrust on more effective coverage of areas where there is a concentrati of SCs and STs and those areas which create more problems for wom (such as hilly and remote areas) in the primary and seconda education programs in order to provide equal opportunity and acce

It may also be noted that higher education in India is urban based. Those who spent most of their life in urban areas, namely, towns and cities, are the overwhelming majority in higher education. The major portion of SC/ST students in the general higher educational institutions are from the rural background and the first generation learners or beneficiaries of higher education. Their parental occupations and education is generally low and are often engaged in wage earning agricultural labour or artisanship. Therefore, poverty and lack of economic resources in the family and the utility of extra hands to eke out a living, to some extent, affect the educational chances of the SC/ST.

The quality of feeder streams of education is also an important factor so far as the access of SCs and STs to higher educational institutions is concerned. The quality of schooling that most SC and ST students get is vastly inferior to the schooling available to the class of children who find their way into the prestigious courses and institutions (Chitnis 1988: 161). In recent times, efforts have been made to upgrade the merit of SC and ST students by setting up residential schools. Those students who are selected under this scheme are provided extra coaching both remedial and special with a view to remove their social and educational deficiencies.

SC/ST students in the professional college and institutions are found to be from families with middle or higher occupational status. This gives rise to the argument that the professional educational institutions are socially exclusive and that they are accessible to the social groups occupying top positions in the social class hierarchy. The reasons for poor access and retention of SC/ST students in higher education are also the cause of their poor performance level. The differences in the performance levels of SC/ST and non-SC/ST students may be observed right from their entry into the institution either through an examination or through percentage of marks in the previous courses of study. The case of central universities and Indian Institutes of Technology is a very good illustration. About two-thirds of the marks obtained by the last candidate in general category is judged as a cut-off for SC/ST candidates to get selected to the IIT system. The performance differential between SC/ST and non-SC/ST candidates in the case of IITs is sometimes 40 percent at the time of entry. Such a large divergence in entry performance has brought into the institutions a significant number of academically deficient students who have considerable difficulty in coping with the system in spite of remedial measures (Indiresan and Nigam 1993, 357-58). The reason for poor performance, however, need not necessarily be entry level differen It could also be due to certain institutional factors such as exclu and discrimination within the institutions as well (Rao, 2006). Furt of those admitted, almost 25 per cent are asked to leave the instit due to their poor academic performance. The Twenty Sixth Repor the Commissioner for ST/ST (1978:39) brings out this drawback the system: "It is reported from various studies that the performa of these (SC/ST) students after admission was not very satisfact Even after the special coaching, several students left the courses an number of them could not withstand the strain of a five year cour

One of the major considerations for the weaker sections is preparation of a separate All India Merit List for the SC/STs, so as ensure that adequate number of students from these sections admission. A further concession being made is a preparatory co for academically weak students from these groups who do not e make the grade with the reduced cut-off level. Once the students ST take admission to these institutions, the differential is narro with various institutional strategies such as faculty advisor, reme coaching, seniors as counselors, summer-term programs, etc. In so cases, however, the performance levels are not bridged to the ext that the reserved category student can acquire the required credits get promoted to the next class. In spite of the facilities of extra semes to the reserved category students, there are instances of students eit leaving the institutions without completing a course or dropping of the course.

Kirpal and Gupta (1999) in the course research on the issue academic performance of SC/ST students and its linkages with soc economic background, educational background, deficiencies English, noted that SC and ST students feel segregated and delink from the mainstream on account of their lacking upper class and up caste characteristics and because they do not feel financially on with the others. On the other hand, they also are not able to deve academically to the standards expected in the institutions. They f helpless and demotivated and that contributes to the divide on t academic front. It is the social divide that seems to affect them dee

The discussion on quantitative expansion and access reveals th the higher education is still not accessible to a large proportion socially disadvantaged sections such as SC/STs. The actual enrollme of SCs varies from faculty to faculty and even department to departme to in the same institution. It may also be noted the policy of reservati is implemented more effectively in more courses/subjects of study a in some other it is not. This dichotomy is clear in recruitment of faculty in the disciplines of arts/commerce as against engineering/medicine. It is often explained in terms of the lack of students applying for professional courses compared to general courses, enabling colleges/institution to evade their social responsibility. This may not be acceptable since reservations are determined according to the population of SCs and STs in the region or state, and the task is to cover these sections as early as possible to help them to achieve upward mobility. It would also be imperative on a nation which is committed to the ideals of social justice and equality.

The problems of access, retention and performance have, therefore, to do with their socialisation into the general pattern of an education system. Sometimes, the caste prejudices also affect their decision to enter and stay on in the institutions of higher education (Chitnis 1988: 163). Several Scheduled Caste and Scheduled Tribes students are not adequately equipped to cope with the academic pressure and competitive climate of the institutions.

Q7. Describe the social inequalities in Indian society in the context of education.

Ans. Social inequality occurs when certain groups in a society do not have equal social status. Aspects of social status involve property rights, voting rights, freedom of speech and assembly, access to health care, and education as well as many other social commodities. The performance of untouchability is reported still these days in assured parts of the country and it evokes a national level uproar and condemnation every now and then.

Caste is the most pervasive dimension of social stratification in India. It is a hereditary, endogamous, usually localized group, having a traditional association with an occupation, and a particular position in the local hierarchy of castes. Relations between the castes are governed, among others, by the concepts of 'Purity-pollution', 'division of labour', 'segregation', etc. The hierarchic divide between the castes is governed by the degrees of 'purity and pollution'. Those at the top (i.e. Brahmins) are said to be the most clean and pure and those at the bottom of the hierarchy (i.e. Sudras) are most impure or unclean. This particular group of ex-untouchables are deprived of any relationship with other members of the social hierarchy and had to live a life of social seclusion and isolation imposed through the practice of unsociability.

It is unthinkable in the present age of egalitarianism, ci democracy and post-modernism that some people would consider the to be polluted merely by the touch of one section of people. The soc group which experienced in the past an era of deprivation, now, bei termed as 'Scheduled Castes' (SCs) or 'ex-untouchables' or 'depress castes'. Mahatma Gandhi named 'Harijans' or the 'children of t god'. The position of SCs has a bearing on the social structure of t caste Hindu society. They constitute a large and important segme whose problems differ from region to region, from urban to villa settings, and in different occupations.

Another social group which remained outside the fold educations is Scheduled Tribes (STs). However, the problems of S are different from those of SCs. STs have been traditionally separat in terms of territorial communities. Though some of the tribes are st pursuing shifting cultivation, most of them above taken to agricultu as settled communities. These STs are not part of the settled Hind society in villages and towns. Mostly they live in isolated areas su as mountains and forests. Therefore, the STs are geographicall economically and culturally isolated from other sections of populatio Besides SCs and STs, there are certain castes which are slightly abo the SCs and below some of the intermediary peasant castes within th fold of sudras. There are the artisan castes such as blacksmiths, barbe cow herders, washermen, etc. These artisan castes are also educational and socially backward and are referred to as Other Backward Class (OBCs) in India. Their deprivation may also be explained in terms the 'purity-pollution' concept. OBCs in certain parts of contempora India are better off than the upper castes in terms of their hold ov land, economy, and polity. It is interesting to note that these caste undertake the same practices of oppression as their upper cas counterparts to enforce their dominance in the social hierarchy.

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Gandhi Memorial College Of Education Bantalab Jammu
GPH Book

Chapter – 5

Educational System: Comparative Perspective

Q1. What do you mean by multiculturalism? Discuss the cultural diversities and various dimension of multiculturalism education.

Or

Write a short note on Multiculturalism in education.

[Dec 2009, Q.No.-10(a)][Dec 2008, Q.No.-6]

Ans. Multiculturalism is the acceptance or promotion of multiple ethnic cultures, for practical reasons and/or for the sake of diversity and applied to the demographic make-up of a specific place, usually at the organisational level, e.g. schools, businesses, neighborhoods, cities or nations. In this context, multiculturalists advocate extending equitable status to distinct ethnic and religious groups without promoting any specific ethnic, religious, and/or cultural community values as central. The policy of multiculturalism is often contrasted with the concepts assimilations and social integration.

Multicultural education views cultural diversities from a distinctive perspective. Let us examine how cultural diversities are being viewed in this approach to education:

a) Multiculturalism in education recognises that every learner belongs to a cultural, which produces a distinctive pattern of behaviour, life-style, identity, feeling and thinking.

b) No culture is inferior or superior to other cultures. However, as culture shapes the worldview, people tend to evaluate and judge the rest of the world through their nurtured worldview. It may at times solicit feelings of superiority over any other cultures and produce inability to view other cultures as equally viable alternatives for organizing reality. Ultimately it may contribute to ethno-centrism. However by over-coming one's ethnocentric view of the world one can begin to respect other cultures and even learn to function comfortably in more than one cultural group (Gollnick, and Chinn 1990: 10). Here education plays a big role in overcoming these limitations in a multicultural society.

c) Many elements of one culture are shared by members of other culture.

d) Culture is learned and shared. Here enculturation and socialisation are important processes to learn how to act in society.

e) Cultural is an adaptation and has been developed to accommodate several environmental and technological conditions. This process of adaptation has been integrated in multicultural education.

f) Culture and several cultural practices undergo changes along with the changes in the technological and communicative arrangements in society.

g) Over the centuries human societies have become interdependent. There have been the needs to understand other cultures in their own terms and not in terms of one's own cultural belief. In a plural society no one can relegate others to an inferior status in cultural term. Thus there have been the inter-cultural processes of learning and experiencing another cultural so that one would know what it is like to be a member of another cultural and to view the world form that point of view.

h) Human beings have the capacity to be multicultural, to feel comfortable and to communicate effectively with the people of diverse cultural backgrounds. Scholars are of the view that a multicultural educational programme can help students to expand their cultural competences to include those required to function effectively in other cultures in which they are not members.

Dimensions of Multicultural Education

In general, educational institutions are the meeting points of people from diverse economic, social and cultural backgrounds. In a rapidly changing society these diversities, which are manifested precisely in the form of race, religion and ethnicity, are both challenges and opportunities for the educators to initiate curriculum to integrate the micro-perspective of local communities with broad educational orientation of the state and society. This educational orientation in essence helps to make the students realise that (a) in spite of cultural differences, individuals across cultures have many similarities, (b) everyone has the desire and capacity to learn from each other's culture, (c) we have the desire to share values, moves norms and traditions, and (d) through interaction with various cultures we become respectful and tolerant to plural existence in the society. In this context multicultural education is viewed as "an educational strategy in which students from diverse cultural backgrounds are viewed as positive and essential in developing classroom instruction and school environment. It is designed to support and extend the concepts of culture, cultural pluralism and equity into the formal school setting (ibid). In multi-cultural education cultural diversities are viewed resources.

Democratic value is another aspect of multicultural education. According to Christine Bennett (1990) "multicultural education is an approach to teaching and learning that is based upon democratic values and beliefs and seeks to foster cultural pluralism within culturally diverse societies and in an interdependent world". To him cultural pluralism is an ideal state of societal conditions characterised by equity and mutual respect among existing cultural groups. In contrast to the cultural assimilation or the melting pot images where ethnic minorities are expected to give up their traditions and to blend in or be absorbed by the host society or dominant culture, in a pluralistic society members of ethnic groups are permitted to retain their cultural ways, as long as they conform to those practices deemed necessary for harmonious coexistence with the society as a whole (1990:11). To him there are four distinctive, at times overlapping, and aspects of multicultural education. It is a movement, a curriculum, a process and a commitment. Let us elaborate these further.

a) It is a movement to achieve equality of educational opportunity and equity among all groups irrespective of ethnic, social, gender, class, etc., backgrounds. It therefore aims to transform the total learning environment.

b) The system of education develops a curriculum which is integrated and multicultural in essence. This curriculum approach of multicultural education develops knowledge and understanding about cultural differences, the history and contribution of all the ethnic groups in the nations as well as in various civilisations in the past. It also aims to integrate multi-ethnic and global perspectives with the monoethnic ones.

c) It is a continuous process whereby people become multicultural in perceiving, evaluating, believing and doing without rejecting their own cultural values and identities.

d) It is a commitment to combat racism and other form of discrimination through the development of appropriate knowledge and skill.

The concept of multicultural society has always been valued in democracy. It is now realised that in the globalized world multicultural education is essential for academic excellence and equity, existence of multiethnic society, existence of interdependent world and for the promotion of equity and democratic values.

Q2. Analyse the goals and strategies of education in multicultural societies.

Or

Critically discuss the major goals and strategies of multicultural education.

Ans. Multicultural education tries to create equal educational opportunities for all students by changing the total school environment so that it will reflect the diverse cultures and groups within a society and within the nation's classrooms.

In multicultural education cultural diversities are recognised as varied resources rather than problems. As strategy to serve the above mentioned goals the following steps are very often discussed:

i) Sensitivity and criticality for multicultural content in the text book:

Both the text book writers and the teachers are required to be sensitive to multiculturalism and to develop logical criticality on the text to identify and thereafter eliminate bias and stereotypes which are projected about a community/group either unconsciously or deliberately. There are several forms of biases available in the text which can be depicted in some of the following forms:

➢ Invisibility of a group in the illustration and example in a majority dominated society is always taken as the national expression of a text. Thus, illustrations are quite often derived from the majority groups.

➢ Stereotyping some groups by way of assigning them specific ascribed roles and status.

➢ Selectivity and imbalances in interpreting the status of marginalized groups from the perspective of the dominant ones. "Such biases prevent all students, both from the dominant and the subordinate groups, male and female – from realizing the complexity of historical and contemporary situations and developments".

➢ Though the aspects of lives of the subordinate groups are seldom integrated in the text, there is a tendency to present these aspects as fragmented and isolated topics in text. This approach suggests that the experiences of these segments of populations are interesting ones: and are the integral parts of the contemporary and historical experiences. These contemporary and historical experiences of the subordinate groups are to be integrated in the text.

- Linguistic bias though minimised but yet to be eradicated from the text. Till now gender bias continues in most of the text books. All these biases, which are prevalent in one form or the other, are required to be eliminated from the text.

ii) Development of Multicultural Curriculum:

It is important that the educators must be aware of these biases in order to develop multi cultural curriculum. They are also required to integrate the following in the multicultural texts

a) **Achievement:** It is often suggested that in a multicultural context the educator must carefully select illustrations, analogies, and allegories from the experience of different ethnic and cultural groups to demonstrate or extricate the meaning of academic concepts and principles (Gay c.f Gollnick and Chinn 1990). It is also suggested that teachers who are sensitive to the experiences of students from different cultural background can make those students feel as much a part of the class as those from the dominant cultural (Ibid). It is important that achievements made by the members of various subcultures in music, arts, sports, academics, politics etc. be adequately projected in the text.

b) **Student's voice:** Examples from student's life experiences are essential components of multi-cultural education. Here teachers develop regular dialogue with the students and their voice can be understood as the voice of their community. Their life experiences can help all students and the teacher to consider alternative ways of thinking and doing.

c) **Communication:** In order to increase the involvement of the students in the learning process of multicultural education teachers are to use oral and non-verbal communication patterns. To overcome the problem of differences between the cultural background of the teacher and the learner, "the teachers are to redirect the interaction to primarily use the kind of interaction that work most effectively with the students. The teachers are to be sensitive to these situations and needs of the students and can "begin to teach students how to interact effectively with which they are most uncomfortable".

d) **Learning and Teaching Style:** Socialisation process plays an important role in inculcating individual differences in teaching and learning styles. However, they are not the indicators of general learning ability. In multicultural education, to serve the students effectively the teacher must develop instructional strategies, which are compatible both to the teacher and the learner.

e) **Formal Curriculum:** In multicultural education the educators take affirmative steps to ensure that cultural diversity is integrated throughout the curriculum. It promotes student's exposure to the richness of multicultural history and contemporary cultural fabric built with the contribution of all the cultures. It makes a critical examination of contemporary and historical issues from the multicultural point of view and an extra planning to make curriculum and instruction multicultural. It is important that when micro-cultures are introduced in the curriculum, they are included not in subordinate, but in positive roles and status. Readings are selected by the authors form various cultural background to allow the students to understand the perspective of other cultural groups and how those perspectives differ from their own because of different experiences. In this pedagogy from their own help students understand "the relationship of power and knowledge by comparing classical and contemporary writings in the subject being taught".

f) **Hidden Curriculum:** One must understand that hidden curriculum is not taught formally. There are rather parts of values and norms which underground the formal curriculum. These have deep impact both on the teacher and the students. These are located in the way students are being raised in the school and colleges, they are praised and evaluated, being socialized and in the power relationship within the educational institutions. The hidden curriculum prepares the students in view of the prevailing power relations in society. In multicultural education "a first step is to recognise that it exists and provides lessons that are probably more important than the academic curriculum. Developing a more democratic classroom would help in overcoming the power inequities that exist. Multicultural education values students' curiosity and encourages it.

g) **Critical Thinking:** Being able to think critically and to teach students to think critically is essential for a democratic society. Multi-cultural education, as it deals with social cultural reality, would widen the space to develop critically on the structured causes of oppression and inequality based on caste, class, race, gender, ethnicity, age, etc., in society.

h) **Lived Realities:** In multicultural education the educator must know the communities, their cultural values and identities in order to develop the curriculum and instruction for the students. It does suggest that the teacher must know the sentiments of the community before introducing concepts, which may be foreign and unacceptable.

i) **Community Resources:** The community is a repository of knowledge and this knowledge is to be extensively used with sensitivity for learning and teaching purposes.

Q3. Describe the various approaches to multiculturalism.

Ans. Cultural assimilation (often called merely assimilation) is a process of consistent integration whereby members of an ethno-cultural group (such as immigrants, or minority groups) are "absorbed" into an established, generally larger community. This presumes a loss of many characteristics of the absorbed group. All of this is legally re-enforced, within the assimilation model, by laws that forbid any formal governmental recognition being given to groups of different kinds. Legally, all citizens are simply recognised as citizens, as opposed to "French Algerians" for example. The two approaches are quite different. The contrasts between them are often given comparative analysis in France (assimilation) and Britain (multiculturalism). The world continually refers back to these two case studies in order to weigh the pros and cons of these two social models. With both countries holding tight to these different models, and with other countries diverging in their choice between them, the debate continues to be hotly contested and highly important to how societies deal with diversity in an attempt to construct the best, healthiest, safest, most dynamic, and most productive nation and world.

In North America, the United States is more representative of the assimilationist approach, being popularly known as a melting pot, while Canada is more representative of the multicultural approach, being known as a multicultural mosaic. There is not necessarily a clear division between the assimilationist and multicultural approach, because, although nations officially align themselves with one system or another, in terms of real-world scenarios, elements of either approach exist within nations with either official policy. Assimilation may be either voluntary or forced, ranging in a wide variety of tactics, from simple social exposure to violent re-education. With assimilation, there may be a prevailing sense of collective cultural norms to adhere to, or assimilation may be achieved through education, social activities, and participation in mainstream culture. More extreme methods of assimilation may include questionable tactics of cultural domination, imperialism/colonialism, slavery, forced conversions, financial motivation, and ridicule or shaming. The multicultural approach attempts to create unity through difference, holding that although a nation's subcultures are diverse, those subcultures share common values. In terms of legal policy, Canada was one of the first nations with an official multicultural act, and they are an officially bilingual nation, using both English and French.

Cultural pluralism is a term used when smaller groups within a larger society maintain their unique cultural identities, and whose values and practices are accepted by the wider culture. One example is Lebanon where 18 different religious communities co-exist on a land of 10,452 km². In a pluralist culture, unique groups not only co-exist side by side, but also consider qualities of other groups as traits worth having in the dominant culture. The current contemporary art world in the 21st century is an example of cultural pluralism. For another example, a community center in the United States may offer classes in Indian yoga, Chinese calligraphy, and Latin salsa dancing. That community may also have one or more synagogues, mosques, mandirs, gurudwaras, and/or Buddhist temples, as well as several churches of various Christian denominations. The existence of such institutions and practices are possible if the cultural communities responsible for them are protected by law and/or accepted by the larger society in a pluralist culture. The idea of cultural pluralism in America has its roots in the transcendentalist movement and was developed by pragmatist philosophers such as William James and John Dewey, and later thinkers such as Horace Kallen and Randolph Bourne. One of the most famous articulations of cultural pluralistic ideas can be found in Bourne's 1916 essay "Trans-National America".

Q4. Appraise the education scenario in SAARC countries.

Ans. The South Asian Association for Regional Cooperation (SAARC) is an economic and political organisation of eight countries in Southern Asia. In terms of population, its sphere of influence is the largest of any regional organisation: almost 1.5 billion people, the combined population of its member states. It was established on December 8, 1985 by Bangladesh, Bhutan, Maldives, Nepal, Pakistan, India and Sri Lanka. In April 2007, at the Association's 14th summit, Afghanistan became its eighth member.

Educational programme has been provided through government, non-government agencies, i.e., NGO communities, and the private sector of the SAARC countries. For instance, in Nepal schools are being transferred by the government to communities for day-to-day management. In Bangladesh NGOs play an important role in providing primary education and the government subsidizes an almost fully privately managed secondary education system. Three million children do not have access to primary education in Bangladesh, while in Pakistan the number is probably closer to eight million. India accounts for one fourth of the world's 104 million out of school children. It leads to social debt accumulated in low adult literacy rate with a large number of children out of school and high incidence of school dropouts.

Of the total population in the SAARC region, 75.18 per cent is in India followed by Pakistan (11.04%), and Bangladesh (10.46%) respectively. The Rest of the countries have less than 2 per cent of the population each as shown in below Table. Enrolment rates at primary level in all these countries have risen rapidly between 1990-2000. Enrolment rate at the secondary level was significantly lower, but has shown a substantial increase recently. For example, in Bangladesh net enrolment rates at the secondary level have risen from 16 to 32 per cent between 1999 and 2000. In India, gross secondary enrolment rates have risen from 40 to 50 per cent over the same period. In Bangladesh, Sri Lanka and Maldives gender parity has also been improved at the secondary level. At the tertiary level, enrolment rates in the region have increased by 10 per cent. These countries are having high dropout and repetition rates and lowest rates of competition of education at the primary level in the world. Of all the students who start the primary education, less than 10% complete it and go to the secondary education. Moreover, those who complete their education perform poorly in their respective examination. For instance, in Bangladesh and India only less than 40 per cent of students pass 10th and 12th standard examination.

Table : Population, Literacy and Public Expenditure on Education in SAARC Countries

Countries	Population in 2005 (in thousands)	Percentage to total South Asian Countries	Percentage of adult illiterate (age + 15 years) population (2000)	Public expenditure on Education as % of GNP (2000)
Bangladesh	152592	10.46	59.2	2.5
Bhutan	2392	0.16	40.0	5.2
India	1096917	75.18	44.2	4.1
Maldives	337	0.02	56.0	3.7
Nepal	26289	1.80	58.6	3.4
Pakistan	161151	11.04	56.7	1.8
Sri Lanka	19367	1.33	8.4	3.1

Q5. Describe the state of education in SAARC countries.

[June 2009, Q.No.-9][June 2008, Q.No.-3

Ans. In Bangladesh, the literary rate is low and there is a significant disparity between female and male literacy rates. Only about 30 per cent of all Bangladeshis can read and write. However, with the government and NGOs' intervention in recent years, literacy rate has been going up. The education system is divided into 4 levels – Primary (from grades 1 to 5), Secondary (from grades 6 to 10), Higher Secondary (grades 11 and 12) and tertiary. Alongside national educating system, English medium education is also provided by some private enterprises. There is also Madrasa system which emphasises Arabic medium Islam-based education. This system is supervised by the Madrasa Board of the country.

The Government spent 2.4 per cent of GDP on education during 2003. The adult literacy rate was 41.1 per cent in 2003 in the country. The gross enrolment ratio was 95.9 per cent at the primary level, 47. per cent at the secondary level and 6.2 per cent at the tertiary level in 2003. On the other hand, the net enrolment ratio was 84 per cent at the primary level and 44.5 per cent at the secondary level. The completion rate was 73.3 per cent at the primary level in 2003. The ratio of students to teachers was 55.7 per cent at the primary level during the same year. Bangladesh has about 31,700 elementary and high schools and about 300 colleges and technical schools. The University of Dhaka is the nation's largest university. Dhaka is the home of the Jahangirnagar University and Bangladesh University of Engineering and Technology. Other universities are in Chittagong

Mymensing (Agricultural University), Khulna (Shahjalal Science and Technology University), Rajshahi and Sylhat. There is an Open University in Dhaka.

Bhutan

Bhutan is one of the smallest and least developed economies. The primary sector (agriculture and forestry), provides the main source of livelihood for more than 90% of the population. The secondary (industrial) sector is technologically backward. However, the natural beauty of Bhutan attracts the attention of a large number of tourists there. Very recently modern education, social development, and environment programs are underway with support from multilateral development organisations. The per capita gross national income was US $ 590, 720 and 760 during 2002, 2003 and 2004 respectively. The annual growth rate was 7 per cent in 2002 and 2003, and 5 per cent in 2004.

Bhutan adopts a 7 years primary by 4 years of secondary education leading to tertiary education. At present, about 87% of students, reaching the end of primary (grade VI) continue to the next level of education, while others repeat and a few drops out. Students have to appear at the National Examination at the end of the class VIII, X and XII. At the end the higher secondary education students enroll at the only undergraduate college in the country and go to other countries for high studies. Bhutan has a national curriculum. A major policy shift in recent times is to make secondary education more relevant by introducing a basic skills training programme in the form of clubs and introducing career counseling or orient youth to the world of work. Before the introduction of modern education, the only form of education provided in Bhutan was monastic education. At present, Bhutan has 433 schools, with enrolment 135,987. Girl students' enrolment at the primary level is 48.4%. The emerging trends indicate that the girls are outnumbering the boys in some of the urban schools. One of the main policy objectives is to enhance the quality education in order to achieve competency in language, communication skills and mathematics comparable to international standards. Information and communication technology has been incorporated into the school curriculum.

The country spent 5.2 per cent of GDP on education in 2000. The completion rate was 45.6 per cent the primary level in 2003 and students reaching at grade 5 were 91 per cent in 2000. The ratio of students to teachers was 31.9 per cent at primary level and 33.6 per cent at the secondary level in 2003. The country has shown improvement in the last couple of years.

In India, the literacy rate has increased in 2001 to 64.8 per ce from 52.21 per cent in 1991. Significantly the growth rate of literac was more in rural areas than in urban areas. Again the female literac rate increased (14.41%) more than male literacy rate (11.17%) durin the same period. Moreover, the number of non-literate populatio declined from 328.88 million in 1991 to 304 million in 2001. There ha been considerable increase in the growth of educational institution also. During the last 5 decades the number of primary schools increase by three times, while the upper primary schools and higher secondar schools increased by 15 to 17 times respectively. The number of college for general education and professional education increased by abo 21 and 11 times respectively, while the number of universities increase by 9 times during the same period.

The adult literacy rate (age 15+) was 61.3% in 2003. Gross enrolme ratio (GER) has increased from 32.1 per cent in 1950-51 to 82.5 pe cent in 2002-03. The rate of increase in GER for girls has been highe than the boys as presented in below Table. The rates of dropout hav decreased from 64.9 per cent in 1960-61 to 40.7 per cent 2000-01 i primary classes. Similarly, the rate of dropouts, which was 78.3 pe cent in 1960-61, has come down to 53.7 per cent in 2000-01 in th upper primary classes.

Table : Gross Enrolment Ratio during 1950-51 and 2002-03

Level	1950-51			2002-03		
	Boys	Girls	Total	Boys	Girls	Total
Primary (I-V)	60.6	24.8	42.6	97.5	93.1	95.4
Secondary (VI-VII)	20.6	4.6	12.7	65.3	56.6	61.0
Elementary (I-VIII)	46.4	17.7	32.1	85.4	79.3	82.5

In the Tenth Five Year Plan (2002-07), the Government of Ind initiated various steps towards achieving education for all. Durin this period along with Sarva Shiksha Abhiyan (SSA), other scheme have been introduced, which include:

- National Programme for Education of Girls at Elementar Level (NPEGEL),
- Education Guarantee Scheme and Alternative and Innovati Education (EGS & AIE),

- District Primary Education Programme (DPEP),
- National Programme of Nutritional Support to Primary Education (NP-NSPE), known as the Mid-Day Meal Scheme
- Strengthening of Teacher Education,
- Kasturba Gandhi Balika Vidyalaya (KGBV), and
- Mahila Samakhya.

SSA is a time-bound mission, with the objective of ensuring Universalisation of Elementary Education and bridging gender and social gaps by the year 2010. The Government of India recently opened 66,147 elementary schools, constructed 17, 454 new elementary school buildings and 33,777 additional classrooms and appointed 310506 additional teachers under SSA scheme in 2004-05. NPEGEL is an important component of SSA and it provides additional support for girls' education in educationally backward blocks by way of girl-child friendly schools, stationery, uniforms etc., for elementary education of under privileged/disadvantage girls. EGS and AIE is another important component of SSA, which is specially designed to provide access to elementary education to children in school-less habitations and out of school children. Elementary education has been provided to 856.7 thousands children under this scheme during 2004-05. DPEP was launched in 1994 in 42 districts of seven states with the aim of providing access to primary education for all children, reducing primary dropouts rates to less than 10 per cent, increasing learning achievements of primary school students by at least 25 per cent and reducing gender and social gaps to less than 5 per cent. The programme is now implemented in 272 districts of 18 states and it is now continuing in 129 districts of 9 States. KGBV scheme was launched in August 2004 with the aim of setting up 750 residential schools at elementary level for girls belonging predominately Backward Blocks (EBBs), where female literate literacy were below the national average and gender gap in literacy was more than the national average. Government has approved 662 KGBVs during 2004-05. Value of EFA Developed Index (EDI), developed by UNESCO, has improved in the case of India from 0.658 in 2003 0.696 in 2004.

Maldives

Tourism industry is the backbone of Maldives' economy. It accounts for 20 per cent of GDP and more than 60 per cent of the Maldives' foreign exchange receipts. 90 per cent of government tax revenue comes from import duties and tourism-related taxes. Fishing is the second leading sector. Agriculture and manufacturing continue to play a lesser role in the economy, constrained by the limite availability of cultivable land and the shortage of domestic labo Industry, which consists mainly of garment production, boat buildin and handicrafts, accounts for about 18% of GDP. The per capita gros national income was US $ 2350 in 2003.

The country spent 3.7 per cent of GDP on education in 2000 th adult literacy rate (age 15+) was 97.2 per cent in 2003. The duration education consists of 7 years for primary level and 5 year for secondar level. The gross enrolment ratio was 101.3 per cent at the primar level, 48.5 per cent at the secondary level and 10.0 per cent at th tertiary level in 2003. The net enrolment ratio was 92.4 per cent at th primary level and 51.4 per cent at the secondary level during the sam year. The ratio of students to teachers was 20.0 per cent at the primar level and 15.0 per cent at the secondary level.

The Maldives Accreditation Board (MAB) of the DHET manage the Maldives National Qualifications Framework (MNQF). Th Framework consists of 11 levels of qualifications including Certifica I, Certificate II, Certificate III, Advanced Certificate, Diploma, Advance Diploma, Bachelor's Degree, Master's Degree and Doctoral Degre MNQF set out minimum entry requirements, credit hours and cred points for each of the 11 qualifications. All qualifications issued b MCHE and private institutions must fit into the requirements of on of the 11 qualifications of MNQF. MNQF provides a coheren framework that facilitates quality improvement, quality assuranc and private sector participation in post-secondary education.

Nepal

The economy of Nepal is one of the poorest and least developed i the world. About 40 per cent of its population lives below the povert line. Agriculture is the mainstay of the economy, providing a livelihoo to over 80% of the population and accounting for 40% of GD Industrial activity mainly involves the processing of agricultur production including jute, sugarcane, tobacco and grain. The sma size of the economy, technological backwardness, remoteness, i landlocked geographical location, civil strife, and vulnerability t natural disasters are the characteristics of economy of the Nepal. Th per capita income was US $ 230, 240 and 260 during 2002, 2003 an 2004. The annual growth rate was – 1 per cent, 3 per cent and 4 p cent during the same period.

The country spent 3.4 per cent of its GDP on education in 200 The adult literacy rate (Age 15+) was 44 per cent in 2003. The duratio of education was 5 years for completing primary level, and 7 years f secondary level. The gross enrolment ratio was 119.3 per cent at the primary level, 45 per cent at the secondary level and 5.3 per cent at the tertiary level in 2003. The completion rate was 78.1 per cent at the primary level and 64.9 per cent at the secondary level during the same year. The ratio of students to teachers was 35.7 per cent at the primary level and 34.7 per cent at the secondary level. Nepal has also formulated its priorities towards achievement of its target i.e. — education for all'. Some of them are:

→ to eradicate illiteracy by the end of the 12th five year plan;

→ to expand National Literacy Campaign gradually in all the 75 districts. Priority to low literacy rate geographical locations;

→ to reduce gap between male and female literacy rate. Priority to women, girls and other disadvantaged groups in promotion of literacy. Undertake appropriate advocacy and motivational measures;

→ to strengthen mechanisms for co-ordination among GOs/ NGOs/INGOs at different levels (grassroots level to national level). Mobilise more NGOs/INGOs to launch national literacy;

→ to provide basic education; equivalency programmes;

→ special literacy classes for prisoners in the jails;

→ to emphasise on gender sensitivity in literacy classes.

Pakistan

Since independence, attempts have been made by the governments to relate the education system to the needs and aspirations of the country. The 1973 Constitution made it mandatory for the state to promote with special care the educational and economic interests of backward areas, remove illiteracy and provide free and compulsory secondary education within minimum possible period, make technical and professional education generally available and higher education, make technical and professional education generally available and higher education equally accessible to all. The country spent 1.8 per cent of GDP on education in 2000. The adult literacy rate (age 15+) was 41.5% in 2000. The duration of education was 5 years for primary level, 7 years for secondary level and 5 years for compulsory schooling. The gross enrolment ratio was 68.5 per cent at the primary level, 22.5 per cent at the secondary level and 2.8 per cent at the tertiary level in 2003. The net enrolment ratio was 59.1 per cent at the primary level in 2000. The ratio of students to teachers was 40.4 per cent at the primary level in 2003.

Presently country is facing major challenges due to low literac rate particularly for rural females, inadequate access, high dropo rate, teacher absenteeism, shortage of trained and qualified teacher poor management and infrastructure, lack of physical facilities, lo operating budget, outdated and irrelevant curricula, and politic interference. The government has designed Education Sector Reform (ESRs) on the long-term perspective of National Education Polic 1998-2010 and ten-year Perspective Development Plan, 2001-2011. Th targeted groups for EFA goals include disadvantage communitie emphasising the needs of out-of-school children particularly girls an illiterate girls and women.

The prime objectives of Education Sector Reforms are : (universalisation of Primary education and adult literacy; (mainstreaming Madarasas to diversify employment opportunities fo the graduates; (c) strengthening the quality of education throug better teachers, upgraded training options, curriculum and textboo reforms, and competency based examination system; (d) improvin specific technical and vocational education at secondary level wit innovative approaches for students' counseling; and setting up mono technic/polytechnics at District and Tehsil levels.

Some of the major achievements of ERRs program up to 30th Jun 2002 are: 10,000 schools rehabilitated and 2000 NFBE schools opene and 6000 Adult Literacy Centers established, Technical Strea introduced in 50 secondary schools during 2001-02, 385 science lab constructed, First women's polytechnic established at Quetta, revise updated National Curriculum & and Textbooks for Class I to XII an National Educational Assessment System (NEAS) launched.

Sri Lanka

Sri-Lankan economy revolves on food processing, textiles, foo and beverages, tale-communications, and insurance and bankin sector. GDP grew at an average annual growth rate of 5.5 per cent i the early 1990s. The economy rebounded in 1997-2000 with averag growth of 5.3 per cent, but saw the first contraction in the country history, – 1.4 per cent in 2001, due to combination of power shortage then several budgetary problems etc. Growth recovered to 4 per cen in 2002 and 6 per cent in 2003 and 2004. The per capita income was U $ 1010 in 2004.

The present educational system in Sri Lanka derived from th British educational system, which was introduced by the Britis colonial masters in the 19th century. The British colonial governme established colleges for boys and girls separately. These college consisted of primary schools, lower secondary schools and higher secondary schools. In 1938, education in Government schools was made free of charge as a consequence of the Universal Franchise granted in 1931. Many Government schools called Maha Vidyalayas were started in all parts of the country. The medium of education of these institutions was either Sinhala or Tamil.

The Government of Sri Lanka spent 3.1 per cent of GDP on education in 2000. The adult literacy rate (age 15+) was 92.1 per cent in 2003. The duration of education consists of 5 years for primary level, 8 years for secondary level. The gross enrolment ratio was 110.5 per cent at the primary level, 86.5 per cent at the secondary level in 2003. The primary completion rate was 98.1 per cent in 2000. The ratio of students to teachers was 23.4 per cent at the primary level in 2003. At present, some of the priorities of Government of Sri Lanka are:

- → to provide compulsory education to all children between the ages of 5-14 years;
- → to provide educational opportunities for those who have failed to enter the formal education system or those who have dropped out;
- → to prepare alternative structures through non-formal education for continuing education.

Q6. Provide an overview of the state of education in Europe.

Ans. In 1976, education ministers first decided to set up an information network, as the basis for better understanding of educational policies and structures in the then nine-nation European Community. This reflected the principle that the particular character of education systems in the Member States should be fully respected, while coordinated interaction between education training and employment systems should be improved. Eurydice, the information network on education in Europe, was formally launched in 1980.

All countries emphasise the crucial importance of developing the skills needed for the knowledge based economy and society, and for economic competitiveness. In relation to social inclusion, all countries indicate that access and the employability of target groups are defining components of their policy. Many countries and in particular those where levels of spending on education and training are comparatively low, emphasise that financial constraints limit their capacity to implement all necessary policies. Most of the countries highlight that in their education and training policies economic and social objectives are mutually supportive. On the other hand, other countries argued that if the economic and employment agenda is successful, the social goals can be addressed more readily. These issues are particularly relevant to the discussion on the European social model.

About 10% of adults in Europe, aged 25-64 takes part in lifelong learning, representing some progress since 2000, with significant variations between countries. The need to increase participation rates in further learning remains a major challenge for Europe, particularly in the southern European countries and the new Member States of European Union. Low rates are an obstacle to increasing labour force participation, and are therefore, costly to the economy and society as a whole. About 16% of the young people (age group 18-24 years) leave school early in 25 European Union countries. There was continuous improvement in recent years in reducing the share.

Nearly 20% of 15 year-olds continues to have serious difficulty with reading literacy, reflecting no progress since 2000 against the EU benchmark of reducing the share but one fifth. 77% of 18-24 year-olds complete upper-secondary education still far from the Europe Union benchmark of 85%, despite good progress in some countries. The high number of young people leaving school without a basic level of qualifications and competences are a worrying signal that initial education systems are not always providing the necessary foundations for lifelong learning. This concern is also reflected in the new Lisbon integrated guidelines and in the European Youth Pact.

In some countries vocational education and training (VET) has a positive image, for example, Austria, the Czech Republic, Denmark and Finland owing to such factors as having a dual system i.e. alternative training, double qualifications and recent measures in favour of access to higher education. It is still too often the case, however, that vocational pathways are less attractive than academic ones. On the other hand, a large majority of countries express concern about the needs of low skilled people, currently numbering almost 80 million in the Union, highlighting the importance of labour force participation and the role of VET systems as a key means of ensuring social inclusion.

The share of young population (aged 20-24 years) who has completed upper – secondary education has improved in 2004. The highest percentage (91%) of people who completed upper secondary education was from the Czech Republic and the lowest (48%) were from Malta (48%) and Portugal (49%). Public spending on education as a percentage of GDP is increasing in nearly all EU countries (EU average: 4.9% in 2000, 5.2% in 2002). This rising trend is a promising sign that Governments consider public expenditure in education to be a priority. Nonetheless there are large variations between countries, ranging from 4% to 8% of GDP. Many countries are stimulating private investment from individual and households, particularly in areas where there are high private rates of return. On the other hand, there is little evidence of an overall increase in employer investment in continuing training. The available data show, differences in spending levels between countries. Denmark and Sweden spend over 7.5% of GDP on education, while some countries spend less than 4% of GDP.

Tertiary Education

Tertiary education plays a central role in the development of both human beings and modern societies as it enhances social, cultural and economic development, active citizenship and ethical values. At European level, education in general and higher education in particular are not subjects of a common European policy.

However, according to Article 149 of the Treaty of Amsterdam, the Community shall contribute to the development of quality education by encouraging cooperation between Member States, through a wide range of actions, such as promoting the mobility of citizens, designing joint study programmes, establishing networks, exchanging information or teaching languages of the European Union. The Treaty also contains a commitment to promote life-long learning for all citizens of the Union. Therefore, the Community has a complementary role to play: to add a European dimension to education, to help to develop quality education and to encourage life-long learning. All the recent European summits (from Lisbon 2000 on) underlined the contribution of education in setting up the European knowledge society.

The main tool for putting this ambition into practice is the SOCRATES programmes which contains an action specifically focused on Higher Education. It supports and encourages exchange of students and teachers, the launching of joint study programmes or intensive course, pan-European thematic networks and other measures aiming at the development of a European dimension in higher education. The second phase of the Socrates Programme will end in 2006 and Socrates will be replaced by new educational programmes. In terms of quality assurance in higher education, a European network was set up in 1999 following a pilot-project and a recommendation adopted in 1999. In 2003, the Commission adopted two major communications on the future of Higher Education in Europe:

→ Investing efficiently in education and training — an imperative for Europe, and

→ The role of the universities in the Europe of Knowledge.

At the same time, the higher education sector and institutions are fully involved in the European initiatives presently on-going in the field of e-learning in the area of Lifelong Learning as well as in the European Year of Languages (2001). Moreover, in 1999, Ministries from 29 European countries signed the Bologna Declaration, which aims at the establishment of a European area of higher education by the end of this decade. This area should facilitate mobility of people, transparency and recognition of qualification, quality and European dimension in higher education, attractiveness of European institutions for third country students.

The total public and private investment in higher education in European Union in 2001 was 1.28% of GDP, compared to 2.5% in Canada and 3.25% in the USA. The three highest spending European Union countries were Denmark (2.8%), Sweden (2.3%) and Finland (2.1%).

In the above section, you have studied about the European educational system which consists of 25 European countries. In the forthcoming section, we shall give a brief history and current educational development of selected countries in Europe.

Q7. Briefly describe the present educational scenario in South-eastern Europe.

Ans. The Education Reform Initiative of South Eastern Europe (ERI SEE) is a regional platform for cooperation in the field of education and training.

Southeastern Europe- Romania, Bulgaria, and Moldova– have been independent democracies since the 1991 fall of the Soviet Union; each has had problem transitioning from a centrally-planned economic system to a market-based economy. Both Bulgaria and Romania were significantly affected by the economic embargo placed on Yugoslavia in the 1990s, suffering billions of dollars in losses due to disrupted trade, transport, and investment.

At present, South-Eastern Europe (SEE) shows commonality in the challenges and problem in education. There is low GDP for education, low teacher salaries, child poverty and overloaded curricula. The regional diversity is too great. Like in other regions, the education system can be evaluated in terms of four main characteristics: availability, accessibility, acceptability and adaptability.

The Balkan Peninsula in South East Europe is one of the world's most complex areas in terms of ethnicity, language and religion. Nation states mean less, generally speaking, than ethnic allegiances that cross borders: there are Albanians in Macedonia, Macedonians in Bulgaria, Croats in Bosnia, and Serbs in Croatia – the mix is often uneasy, and in recent times has been explosive (e.g. Kosovo, Bosnia). This regional diversity does not apply only to languages, religion and ethnicity – it permeates the entire geo-political history of SEE, preceding even the division of the Eastern and the Western Roam Empire.

Various studies conducted on "The Right to Education" show that some problems are common across the region i.e. low share of GDP for education; low teacher salaries; child poverty; overloaded curricula; deteriorating material base etc., but that there are no common solution to these problems. After World War II, all SEE countries changed their education systems, mostly due to Soviet influence. The most common aims were the elimination of illiteracy and the extension of basic education from 4 to 8 years. Undeniably, the new systems were highly ideological. At least three distinctive types emerged: the Albanian, the Soviet and the Yugoslavian. Four year technical schools became common, while vocational education and training 13 were linked to the socialist industrial complex, organised differently in each of the three types.

All SEE countries have reached a level where access to basic education is not the main issue, but quality elementary education for all – including rural children, children of minorities, children with special needs, and children who are socially or emotionally at-risk – is the real task.

General upper secondary education today seems to occupy a better position than vocational education and training, in most SEE countries. The terms "tertiary education" deserves more attention and debate. Mostly, a traditional model of university education is still in force. Unfortunately, this only sharpens questions of access, equity, and quality. Adult education and life-long learning seem to be under-valued.

Q8. Write a short note about the multicultural education in Britain.

Ans. In 1981 a Committee chaired by Lord Swan was constituted to enquire into the education of the ethnic minority pupils in Britain. The committee in its report stressed need for the re-education of the majority society so as to lay the foundations for a genuinely pluralist society. The report pointed out that the majority society is not even considering the need for a multi-cultural education as they think that their society is one of mono-cultural. In order to provide "Education for All" the Committee made certain recommendations, such as:

→ Britain is a multiracial and multicultural society and all pupils must be enabled to understand what this means.

→ This challenge cannot be left to the separate independent initiatives of the Local Education Authorities and schools. Only those with experience of substantial numbers of ethnic minority pupils have attempted to tackle it, though the issues affect all schools and pupils.

→ Education has to be about something more than the reinforcement of the beliefs, value and identity, which each child brings to the school.

→ It is necessary to combat racism, to attack inherited myths and stereotypes and the ways they are embodied in institutional practice.

→ Multicultural understanding was to permeate all aspects of a school's work. It is not a separate topic that can be welded on to existing practices.

→ Only in this way can school begins to offer anything approaching equality of opportunity for all pupils, which it must be the aspirations of the education system to provide.

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Chapter – 6

Educational Systems in India

Q1. Highlight the growth of education in post independence period. **[June 2010, Q.No.-8]**

Ans. Growth of Education Facilitated by Constitutional Provisions

The Indian Constitution came into force in 1950, when India became a republic. The constitution has several provisions regarding education. Education was initially a state subject but following an amendment (42nd) to the Constitution in 1976, it became a concurrent subject. As a result both the center and the state can legislate on it. The center however mainly coordinates and monitors the functioning of the states in educational matters. At the center the MHRD, is entrusted with educational matters.

Among the fundamental rights enshrined in the constitution, right to education too has now been included The Directive Principle of State Policy, which earlier required the state to impart free and compulsory elementary education now requires the state to provide early childhood care and education. The Constitution has provisions that require the state to care for the educational interests of the backward sections of society and also promote with special care the educational interest of women. There are also provisions to uphold the educational rights of the linguistic and religious minorities. Besides, there is a provision that requires the medium of instruction to be the mother tongue at the primary level.

In order to fulfill the constitutional obligation regarding universal elementary education (UEE), programmes like the District Primary Education Programme has been launched. The latest attempt in this direction is through the Sarva Shiksha Abhiyan launched in 2000. Besides, there are several other programmes like Janshala, Shiksha apke dwar, etc. initiated by the local governments as well as non government organisations for achieving the target of UEE.

Growth of Literacy Rates

Ability to read, write and comprehend empowers people and also leads to gainful employment. Illiteracy is the greatest block in the path of socio economic development. In the British period the need for the education of the masses was realised but not much was achieved. Soon after independence, in 1951 the literacy rate was a mere 18.33% with only 8.86% literacy among women. It was realised that literacy leads to awareness about rights and duties. Enhancing literacy was also felt to be the most effective tool for arresting the population explosion. Therefore, a campaign was started to provide education to the masses and especially to the deprived sections of society. Eradicating illiteracy from a vast country like India with over a billion people, geographically remote places, and year of neglect and backwardness has not been very easy. Hence the National Literacy Mission was set up in 1988 to take up earnestly the cause of adult education. The results have been, if not very encouraging at least better than the made on this front in the colonial period. In 1991 the literacy rate was a little over 52% but in 2001 the literacy rate stood at 65.38%. Thus about 13% gain had been made in the literacy rate appears to be achievable. Another achievement has been in the field of female literacy. Even in 1991 female literacy was only 39.42% but in 2001 it was 53.7%. Also as per the 2001 census report the rural-urban gap in literacy has come down from 31% in 1991 to 21.7%.

In spite of great efforts being made to achieve UEE, we are still far from achieving it. Deadlines had been fixed for achieving it but they have been missed. The greatest impediment to educational growth has been the poor retention rate in primary schools. There has been a sustained campaign for UEE and as a result there have been great achievements in terms of enrolment. But the number of children dropping out is enormous. Therefore, the high enrolment ratio is unable to take us anywhere near the achievement of UEE. In spite of the enrolment ratio being as high as about 97%, the dropout rate is 36.3% in grades I-V, which means one third of the children enrolled drop out. It is still higher at 53% in grades V-VIII. Thus we see that poor retention is impeding the achievement of UEE. Enrolment as well as retention is all the more in a dismal state when it comes to the weaker section of society namely the backward communities and female members. These are some of the factors that are slowing down educational growth.

Q2. Discuss about the recent trends that have led to the expansion of the educational scenario.

Ans. The conditions regarding the education of the marginalized sections like women backward communities and people from rural areas have today improved considerably.

The ability of the education system to expand or reach out to all section of society is increasing. Earlier education was the privilege enjoyed by the elite. But after independence it was realised that human resource development cannot ignore large sections of society and the education system has to be such that it can accommodate the masses. Hence efforts are being made to reach out and raise enrolment at different levels of education. For this educational facilities are being increased. Special attention is also being paid to the education of women and backward sections of society. Alternative means of providing education are also being explored. At the same time there is an ongoing diversification of educational streams due to changing social needs and expansion of knowledge base. Let us study some of the aspects leading to expansion of education.

Expansion of Education in Terms of Enrolment

In 1951 the population was just 36 crores. The literacy rate of 18% indicates the restricted access to educational opportunities. Today the population has more than tripled but that the literacy rate having crossed 65% indicates that the scope of the educational system has widened. In 1951 only 27% of males and 8.86% of females were literate but today 75% of males and about 53% of females are literate. Enrolment at the lower primary level is about 109 million and in the upper primary level it is about 40 million. There are about 1.705 million and 1.082 million teachers respectively at these levels (Gopalan, 1998). The enrolment at the primary level in 1951 was about 19.2 million. It has enhanced by about 5.75 times. For girls, enrolment since then has enhanced by about nine times in 1996-97. At upper primary level the net increase since 1951 has been about 13 times, while for girls the increase has been by about 32 times. At the secondary and senior secondary levels the net increase has been by 21 times since 1951 and for girls it has been 49 times. The gross enrolment ratio in 1950-51 at the primary level was 42.6% while in 2002-03 it rose to 95.4%. Elementary education today in our country with 149.4 million children in the age group of 6-14 years and 2.9 million teachers is the second largest in the world. These figures as indicated by below Table reflect the inclusiveness of education and its expansion.

Table : Enrolment by stages from 1950-51 to 2001-2002 (in millions)

Year	Primary (I – V)			Middle/Upper Primary (VI-VIII)			High/Hr. Sec/Inte Pre-Degree (IX-X		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Tota
1950-51	13.8	5.4	19.2	2.6	0.5	3.1	1.3	0.2	1.5
1955-56	17.1	7.5	24.6	3.8	1.0	4.8	2.2	0.4	2.6
1960-61	23.6	11.4	35.0	5.1	1.6	6.7	2.7	0.7	3.4
1965-66	32.2	18.3	50.5	7.7	2.8	10.5	4.4	1.3	5.7
1970-71	35.7	21.3	57.0	9.4	3.9	13.3	5.7	1.9	7.6
1975-76	40.6	25.0	65.6	11.0	5.0	16.0	6.5	2.4	8.9
1980-81	45.3	28.5	73.8	13.9	6.8	20.7	7.6	3.4	11.0
1985-86	52.2	35.2	87.4	17.7	9.6	27.1	11.5	5.0	16.5
1990-91	57.0	40.4	97.4	21.5	12.5	34.0	12.8	6.3	19.1
1991-92	58.6	42.3	100.9	22.0	13.6	35.6	13.5	6.9	20.4
1992-93	57.9	41.7	99.6	21.2	12.9	34.1	13.6	6.9	20.5
1993-94	55.1	41.9	97.0	20.6	13.5	34.1	13.2	7.5	20.7
1994-95	60.0	45.1	105.1	22.1	14.3	36.4	14.2	7.9	22.1
1995-96	60.9	46.2	107.1	22.7	14.8	37.5	14.6	8.3	22.9
1996-97	61.4	46.8	108.2	22.9	15.2	38.1	15.3	8.7	24.0
1997-98	62.3	48.0	110.3	23.6	15.9	39.5	16.1	9.3	25.4
1998-99*	62.7	48.2	110.9	24.0	16.3	40.3	17.3	10.5	27.8
1999-00*	64.1	49.5	113.6	25.1	17.0	42.1	17.2	11.0	28.2
2000-10*	64.0	49.8	113.8	25.3	17.5	42.8	16.9	10.7	27.6
2001-02*	63.6	50.3	113.9	26.1	18.7	44.8	18.4	12.1	30.5

*-Provisional data

Expansion Of Education Facilities

In the last five decades the number of education institutions grown manifold. From 1950-51 to 2001-02 the number of schools different levels have grown by many times. Below Table indicates growing trend in educational facilities.

Table : Growth of recognised educational institutions from 1950-51 to 2000-2002

Years	Primary	Upper Primary	High/Hr.Sec/Inter/Pre. Jr. Colleges	Colleges for General Education	Colleges for Professional Education (Engg., Tech) Arch., Medica and Education colleges)	Universities/ Deemed Univ./ Instt. Of National Importance
1950-51	209671	13596	7416	370	208	27
1955-56	278135	21730	10838	466	218	31
1960-61	330399	49663	17329	967	852	45
1965-66	391064	75798	27614	1536	770	64
1970-71	408378	90621	37051	2285	992	82
1975-76	454270	106571	43054	3667	**3276	101
1980-81	494503	118555	51573	3421	**3542	110
1985-86	528872	134846	65837	4067	**1533	126
1990-91	560935	151456	79796	4862	886	184
1991-92	566744	155926	82576	5058	950	196
1992-93	571248	158498	84608	5334	989	207
1993-94	570455	162804	89226	5639	1125	213
1994-95	586810	168772	94946	6089	1230	219
1995-96	593410	174145	99274	6569	1354	226
1996-97	603646	180293	103241	6759	1770	228
1997-98	619222	185961	107140	7199	2075	229
1998-99*	626737	190166	112438	7494	2113	237
1999-2000*	641695	198004	116820	7782	2124	244
2000-2001*	638738	206269	126047	7929	2223	254
2001-2002*	664041	219626	133492	8737	2409	272

*-Provisional data

Today due to the efforts made during the last several decades since independence, about 94% of the population has access to a primary school within a radius of one kilometer.

There are several new dimensions related to the expansion of education. Let us examine a few.

a) Development of Women's Education

As mentioned earlier even during the colonial period women's education was greatly neglected. Since independence greater attention has been paid to this and enrolment of women at all stages of education has been increasing steadily through the years. Since 1950-51 enrolment of girls has increased many folds in Primary, Middle, Sec./Hr.Sec. stages and Hr. Education levels from 28.1% to 44.1%, from 16.1%, from 13.30% to 39.5%, and from 10.0% to 39.9% respectively.

Table : Percentage of girls' Enrolment to total Enrolment by stag

Year	Primary I-V	Middle VI-VII	Sec./Hr.Sec/ Intermediate (XI-XII)	Hr. Education (Degree & above level)
1950-51	28.1	16.1	13.3	10.0
1955-56	30.5	20.8	15.4	14.6
1960-61	32.6	23.9	20.5	16.0
1965-66	36.2	26.7	22.0	20.4
1970-71	37.4	29.3	25.0	20.0
1975-76	38.1	31.3	26.9	23.2
1980-81	38.6	32.9	29.6	26.7
1985-86	40.3	35.6	30.3	33.0
1990-91	41.5	36.7	32.9	33.3
1991-92	41.9	38.2	33.8	32.3
1992-93	42.6	38.8	33.9	33.2
1993-94	42.7	39.1	34.3	33.5
1994-95	42.9	39.3	35.9	34.0
1995-96	43.1	39.5	36.1	36.0
1996-97	43.2	39.9	36.4	36.7
1997-98	43.5	40.3	36.6	37.5
1998-99*	43.5	10.5	37.8	38.1
1999-2000*	43.6	40.4	38.9	38.7
2000-2001*	43.7	40.9	38.6	39.4
2001-2002*	44.1	41.8	39.5	39.9

*Provisional

Expansion of education cannot be holistic and inclusive if wome education is neglected. Today there are several hundred women's colle and quite a few universities only for women. The number of wom enrolled per 100 men in institutions of higher education in 1950 was just 14 but during the last decade it was about 46. Howe women's participation is still below fifty per cent at all stages education. The literacy rate of 53% is also less than 75% for men. T average number of years spent by girls in schools is also much l than that spent by boys. The situation continues to remain grim case of women belonging to the backward section of society and ru areas. Besides lower enrolment of women at different levels education, another trend that is being noticed is the relatively mu lower enrolment of girls at the higher secondary level and above the science stream and in technological course. Most of the women learners enroll in the humanities stream. Hence, growth of women's education is yet to catch up with that of men. From female literacy of 14% in 1951 to reach a literacy rate of 53%, it has taken about 50 years. It can be expected that with sustained efforts like the Mahila Samakhya Project in rural areas that emphasises the centrality of education to achieve equality and the efforts of the government and non-government agencies to enroll and retain girls, 100% literacy will be attained for women in a much shorter time.

b) Development of Alternative Forms of Educational institutions

We have already discussed the growth of institutions offering education at different levels. But today even such an expanded system of education fails to achievement every aspirant. There are still many who have been left behind. Therefore, alternative modes of offering education have been developing in addition to the conventional educational system. Education imparted thought the distance mode and the non-formal education systems are forces to be reckoned with. These alternatives are greatly aiding the expansion of education and are parallel to the conventional system.

c) Distance education

Since the first correspondence courses offered by Delhi University in 1962, distance and open learning system has covered a long way. In 1982, the first Open University was opened in Andhra Pradesh. In 1985, a Central Open University, Indira Gandhi National Open University, was opened and today we have about a dozen state open universities. Apart from the institutions that are offering education exclusively through the distance mode, there are several universities and academic institutions that are offering education in a dual mode, i.e., through face-to-face mode and also through the distance mode. The National Open School provides education at the school level. Together these institutions are catering to the educational needs of millions of students.

Open learning centers have been contributing a lot towards the expansion of education as they are capable of taking education to the doorsteps of those aspiring for education but cannot join conventional systems due to various reasons. The distance education system on account of its greater flexibility regarding time of learning, pace of learning and even educational background of the learner, coupled with its ability to accommodate a much larger student population, is gaining popularity rapidly. Development of distance education system has been greatly contributing towards the expansion of education, especially in the field of higher education. Through their regional / study centers they are actively providing education that includes even professional courses. There are facilities to take care of the practical component too and hence, courses in science, engineering, medicine, nursing, teacher training etc, offered through the distance mode are quite common today.

d) Non-Formal Education

Non-Formal Education (NFE) comprises systematic and organised educational activities that are carried out outside the framework of the formal system of education. It mainly intends to serve those who cannot or could not attend educational systems are especially the dropouts. It also intends to provide education to those pursuing an occupation so that they may function in a better manner. It aim is at generating awareness of contemporary social issues that concern us like AIDS. It thus provides need-based education to a particular section of society. Different media are used to provide non-formal education. The sixth five-year plan emphasised its need and from rural areas it has reached urban slums, hilly areas, deserts, tribal areas, etc. Assistance is provided to the state governments for running NFE centers by the central government (Aggarwal, 1992). The National Policy on Education, 1986, stressed the need for non-formal education for school dropouts, girl children who could not attend school and other such people deprived of regular educational facilities.

Apart from the print medium, electronic media like radio, television, audio and video cassettes, toll-free telephonic helplines, etc. are used to impart non-formal education. The educational programmes offered through the non-formal mode thus commonly aim to generate awareness, develop literacy, and enhance competence in those who are pursuing an occupation. It is provided by government organisations as well as by non-government ones. Even formal education institutions may be the providers of non- formal education, for instance that provided to farmers, teachers, etc. through the extension services of universities and colleges.

Q3. Comment over the growth of education through different ages

Or

Describe the state of education in India in the colonial period.

[Dec 2009, Q.No.-6

Ans. Vedic Period and Ideals of Education

In the early development of the Vedic thought polytheism dominated it which led to a reverence for strict ritualism. The social order was dominated by the ritual ceremonies which have to be performed by virtuous men. Such men were sought to be groomed through harsh training and an education of religious hymns and there modes of sacrificial offerings to Gods. Thus education was aimed to develop a pure, simple and honest person who could be considered eligible to perform rituals with full devotion to the deity.

As time passed on their occurred many changes in the philosophical thinking of the Indian sages. By the time the age of Upanishads was established there occurred through changes in the ethical standards. The ritualism of the early Vedic age led to the development of 'Law of Karma' at the later times. It was perceived that there were inequalities existing among man and man since the very birth and so an explanation to this phenomenon was needed. The Law of Karma was an effort to explain away the inequalities in the human life in a rational manner.

With the passage of time and the stress on contemplation the concept of ideals of education and ideals of society also underwent a change. The contemplative nature of man was recognised. The ideal educated man was one who sought knowledge to explain away the mysteries of his life and death and of innate and acquired inequalities. Thus the ideal of education became to create such persons who were seeker of truth or voyagers on voyage of knowledge. It was realised that such persons would be able to uplift the society to a high moralistic level.

Upanishad lays down the cardinal principle for moral conduct in the society. It says that he who beholds all beings in the self and the self in all beings does not hate anyone. The educated individual does not make a distinction between his own selfish interest and the interests of the others because it is the same self which is in him and in others. Thus, he loves others as he loves himself. From this stand point the educated realises that there is no rich or poor, no caste, no class or higher or lower being. In all there is God and so each must be loved, respected and honoured.

From the above it may be evident that in ancient India the society was governed by high ideals and the realisation of these ideals was through an effective system of education. But as centuries passed the society degenerated and high ideals of education were forgotten. We have mentioned these ideals here to throw light on our heritage so that when we analyse the present state of our society and formulate ideals of education for a vibrant society we may keep these in mind.

Buddhist period

The history of education in India began with teaching of traditional elements such as Indian religions, Indian mathematics, Indian logic at early Hindu and Buddhist centers of learning such as Taxila an Nalanda before the Common Era. Islamic education became ingraine with the establishment of the Islamic empires in India in the middl Ages while the coming of the Europeans later bought wester education to colonial India. A series of measures continuin throughout the early half of the 20th century ultimately laid th foundation of education in the Republic of India.

During this period sanghs came up that were the centers of al religious instructions and activities. Later on these sanghs emerge as the centers that were also involved in educational activities. Th gurukuls and ashrams of the Vedic age were thus substituted durin this period by institutionalised sanghs or monasteries. Thes institutions were akin to the universities of the modern world. Durin this period entrance tests were common in educational institutions Only those successful at these tests were allowed to avail of th educational services provided at these institutions. The number o students in educational institutions was quite high. There wer thousands of students and teachers at these institutions. Therefor Buddhist educational institutions had a wide perspective. This was a step forward from the individualized and exclusive functioning of th gurukuls of the Vedic period. The educational institutions of this perio being open to all sections of society were more inclusive in nature an had a collective participation.

In order that the common man did not have to grapple with th complexities of Sanskrit, which was the medium of educational an literary activities earlier, the languages commonly used, Pali an Prakrit, were restored to. In spite of marked differences between th educational systems of the Vedic and Buddhist periods, the curriculu followed in the latter period still reflected a continuation of that of th Vedic period. Dharma or religion was the main curricular componen at the monasteries. The curriculum included components such a theology, philosophy, literature, astronomy, administration, etc Professional studies like medicine, surgery, etc. were also carried ou in these institutions (Sharma 1992).

Education was imparted following the payment of fees by th students. This was the beginning of education becoming a paid servic As in the Vedic period the students were supposed to observe celibac and be fully obedient and respectful towards their teachers. Just a the Brahmins were in charge of imparting education in the Vedi period, during this period, the monks at the monasteries were i charge of it. The monks were celibates and spent their time in praye meditation, and studies. Huen Tsang, (quoted by Sharma 1992) had recorded that thousands of priests who were men of highest abilities and talent, with great distinctions and whose conduct was pure, sincerely followed the more law. They spent their time in discourses. Thus the teachers of this period as in the Vedic period were revered in society because they were persons of character and erudition.

We thus see that during the Buddhist period the first attempts were made to impart education to the masses. There was greater social equity in imparting education. However, the education of women did not receive its due importance and the educational scenario continued to be dominated by men. The Buddhist period did not last in India and became popular abroad. For 500 years from the 4th century AD to the close of the 8th century, during the reign of the Gupta dynasty and its successors, there was a remarkable advancement in several areas. The rulers scholars and remarkable contributions were made in different areas such as science, mathematics, astronomy, art, literature, etc.

Medieval period

This period can be traced back to about the twelfth century AD. Muslim invaders repeatedly invaded during this period and it resulted in Islam taking firm roots in India. Political instability due to repeated invasion and aggressions adversely affected the existing educational system. During this period the education system underwent far-reaching changes. Madrasas and *makhtabs* were opened to impart education. The Madrasas, which in Arabic mean 'schools', were the institutions of higher learning. They function even today as theological seminaries and Islamic law schools. The curriculum would be centered on the study of the Quran, hadith, Arabian grammar, logic, languages, etc. The study of Islamic jurisprudence was stressed the *makhtabs* were Muslim elementary schools that made the students competent to read the religious texts. Elementary knowledge of writing, grammar, etc. was also imparted to the young children (Srivastava 1989). Instructions were imparted mainly orally in *makhtabs* and madrasas. Memorisation of Islamic texts was emphasised. The wealthy people of the society would fund these educational institutions.

Theological considerations dominated educational institutions like madrasas and *makhtabs*. Education during this period is said to have had an excessive theological bias. This was probably due to the bias of the rulers who patronized education during this period and the ulema, who controlled the educational scenario, towards theological aspects. The emphasis was thus on religious issues although the main goal was to do away with illiteracy and advance knowledge. This trend resulted in nurturing madrasas that were essentially schools of theology with auxiliary linguistic studies. These institutions provided a steady supply of quazis, muftis, and other experts in jurisprudence and administration for the state.

During medieval India too poets, scholars and philosophers were greatly respected and patronized by the rulers and some from abroad visited India. During the times of Firozshah Tughlaq and Sikandar Lodi special interest was taken in education and renowned madrasas as seats of higher learning were opened. Thereafter the Mughal period started in India with Babar as the first Mughal emperor. The Mughal period extended from the early part of the 16th century and extended till the middle of the nineteenth century. The Mughal emperors too were interested in providing education to their subjects. They patronized learner men and institutions of learning.

During the Mughal period the credit for organising education on a systematic basis goes to Akbar. He opened a large number of schools and institutions of higher learning for both Hindus and Muslims. He even introduced certain curricular reforms. The curriculum emphasised, besides theological aspects, also the study of science, history, geometry mathematics, etc. He also opened educational institutions for his Hindu subjects were Sanskrit, its grammar, Vedant, literature, etc., were taught. The need for moral education was also emphasised. During this period, many Hindus joined Islamic educational centers and learnt Persian since it was the language used for judicial purposes. Aurangzeb opened many madrasas and makhtabs and scholarships were paid in his time to the poor but deserving students.

During the Mughal period even when it flourished and reached its peak, education was still not recognised as a tool for national development and the collapse of the Mughal Empire brought with it the ruin of the educational system. Developments in science and literature both among Hindus and Muslims had taken a back seat. There was almost moral anarchy as testified to by the acquisition of power by the British in Bengal and the subsequent conversion of India into a colony. It was more a phase of treason, treachery and open rivalry for power. This had started with the death of Aurangzeb and education as a system started losing its vigour towards the close of the eighteenth century (James and Mayhew 1988). What remained was an indigenous system of education imparting Hindu and Arabic education respectively. The infrastructure of the educational institutions that were usually single teacher schools was often poor and learning was mostly in the open. The notable change was that the role of teacher was no longer the monopoly of Brahmins all over India. In Bengal, for instance, members of other upper castes too taught in schools for Hindu children. But in the institutions of higher learning Brahmins still continued as teachers. Education in this period mainly comprised the study of texts. Investigative studies, experimentation, scientific studies were not given importance. Since Persian remained the court language, many Hindu boys too learnt it. Mainly mathematics, grammar, literature, religious texts, languages, was taught. Illiteracy was widespread among the people belonging to the lower castes.

British Period

The British period started with the decline of the Mughal Empire in the middle of the eighteenth century. The missionaries from Europe had already started arriving in India to propagate Christianity and along with the British regime, they had an active role in shaping the educational system of this period Warren Hastings was the first Governor General of India who recognised the duty of the government to provide education to its subjects. He founded and also endowed the Calcutta Madrasa, which happened to be the earliest educational institution to be set up by the British rulers. Soon after a Sanskrit College was established in Banaras by Jonathan Duncan, the then Resident in Banaras and it was also provided with substantial funds. A college for Hindu learning was also opened at Poona by Mountstuart Elphinstone. The newfound interest in the Oriental, especially Indian literature, sacred texts and other sources of knowledge, her history and culture, led to the revival and even encouragement of a learning system that had existed prior to the arrival of the British in India. As a result Hindu educational institutions and also institutions where Arabic learning was there were encouraged by then British regime.

This trend continued till the early part of the 19th century. The evangelicals, the liberals and the utilitarians questioned this early policy of encouraging Oriental education. They were all agreed that Indian society had to be reformed (Basu, 1982). The Christian missionaries had by then started taking an active interest in the education of the natives. English education was felt to be necessary by some of the evangelists to propagate Christianity and regenerate Indian society. Although their aim was to use education as a tool for achieving the evangelisation of the natives, the cause of education too was served. Schools and colleges were opened in the early part of the 19th century by Christian missionaries at Kolkata, Serampore, Chennai, Mumbai and other places. The continuing craze for admission to Christian convent schools and the desire for western education can be traced back to this period. The people from the upper classes and even the middle classes of Bengal and other places had started realising that western education provided in these institutions was more useful as well as liberating than that provided at the pathshalas, tols, and madrasas. Social reformers and educationists had realised the need for taking the best from the west for the progress of the Indians. Even the social reformer, Raja Ram Mohan Roy was in favour of imparting western education, especially its science education so as to liberate the minds of Indians and modernize them. Along with indophiles like David Hare and Sir Edward Hyde East, he opened the Hindu College at Calcutta in 1817 to impart modern education. In 1823, when the first Committee on Public Instruction was set up, he pleaded against the setting up of a Sanskrit school, which he felt would teach things that were 2000 years old. He requested that a liberal system of instruction that included mathematics, science, philosophy and other subjects that were more suitable in that period be started.

Macaulay's minutes of 1835 that laid the foundation of the modern education system along the patterns of the British model is often blamed for superimposing a western model of education on the structure of education that had evolved for thousands of years. His motives are also questioned and he is still accused that the education system that has been established on account of his minutes was intended to prepare clerks for the British rulers. He is also blamed for vouching for English and disregarding Indian science, literature and other knowledge existing in other disciplines and for deriding the prevailing knowledge as antiquated. But as mentioned earlier, before Macaulay's minutes, the missionaries had already established schools and colleges imparting modern education and even the Hindu College were opened in Kolkata. Indians had started desiring western education. Macaulay had argued that advancements in the field of education made by the west should not be withheld from the natives who are craving for it. Indians like Raja Ram Mohan Roy to had expressed such views.

In 1910 Gopal Krishna Gokhale mooted the idea of free and compulsory primary education for children all over the country. The plan was shelved at that point of time but its popularity and utility remain till today. During this period the need for teacher training and adult education were also expressed. One of the recommendations made by the Sadler Commission in 1917 stressed the need for substantial increase in the output of trained teachers. In 1920 the Central advisory Board of Education (CABE) was set up to advise the government on issues related to education. It was subsequently dissolved and set up again in 1935. The need for adult education was realised by the proponents of mass education. However, till the early part of the last century not much attention had been paid to it. During 1937-39 the CABE committee stressed the need for adult education to be taken up on a wider scale and also suggested that voluntary organisations may also be involved in this cause. The Sargent Commission (1944) spelt out that the responsibility for providing adult education should be shouldered by the state. During this period Indians like Vivekananda, Mahatma Gandhi, Gijubhai Bedeheka, Rabindra Nath Tagore were actively involved in the educational process. Not only did they start educational institutions but also based them upon philosophies that were more suited to the needs the culture of India. At the same time the curriculum could also respond to the needs of modern India.

Education in the colonial period was thus markedly different from which that prevailed in the past. In spite of two hundred years of British rule, the literacy rate was abysmally low. This was especially true for the socially and economically backward sections of the society. The dropout rate was high. The transition rates from the one level of education to the next higher level were also very low. The social progression was not to the extent that people would feel the indispensability of formal education. Education was also removed from the socio-cultural requirements and was considered more suited to fulfill the demands of a regime that belonged to an alien culture. It has been stated by Raza (1991) that in the colonial period education, especially at the higher levels was concentrated in and around the cities of Kolkata, Mumbai and Chennai where the British had constructed ports. Thus there was enclavisation of higher education. In comparison, the other areas were neglected. It is also alleged that spreading English education was not an act of selfless magnanimity but rather a ploy to further the interests of the British government by preparing a work force that was well versed in English and make the Indians feel that the British were not aliens. It is also alleged that education was too literal in approach and areas such as vocational education and technical education were neglected. Mass education was also neglected..

However, there were also certain positive aspects. For the first time the goals of education and the curriculum reflected a pragmatic approach which was more in sync with modern times. Changes in the school curriculum, diversification of education, concepts like teacher education, mass education, free and compulsory education, adult education, etc. also came up. Above all the foundations of modern education were laid during this period. The education system, when it was being established did not make any attempt to withhold the advancements made in different fields in the west from the natives but rather encouraged them towards such learning.

Q4. Describe the constitutional provision regarding education.

Ans. On 26th January, 1950, Indian adopted its new Constitution. This Constitution was framed by the elected representatives in the Constituted Assembly. It outlined the type of society we should build for ourselves, the method of achieving it and the political and administrative machinery necessary to help the citizens to build it. For long, Indians fought for a right to govern the country by themselves, in accordance with their own aspirations, hopes and ideals. The achievement of independence on 15 August, 1947 gave them an opportunity to draft a Constitution for themselves which may truly represent the combined aspirations of all of them.

The task of framing the Constitution was not an easy one. But our representatives were able to put up a document which had all the ingredients required for an efficient administration of a country and for the establishment of a Sovereign Democratic Republic in which all the establishment of a Sovereign Democratic Republic in which all the citizens, irrespective of caste, creed and colour have equal rights. This document describes the rights and duties of every Indian and his relationship with his fellow citizens and his Government.

"It is the fundamental source of authority for the law of the land and the administration of the country and is, therefore, entitled to understanding, unqualified and unlimited loyalty from each one of us."

Our Constitution has made some very vital provision. It is the duty of each and every citizen to understand them and to abide by them. After the declaration of our country as a "Sovereign Democratic Republic" we are bound by all the provisions of our Constitution. Any violation of them cannot be tolerated. An Indian owes his first duty to the Constitution of the land. It is, therefore, extremely essential for all "to understand the basic objectives laid down for governing our society and the broad aspects of the machinery that has been set up to help the people to achieve these objectives."

For anyone interested in education and in educating the future citizens of this country the importance of having a firm grasp over all the constitutional provisions which are made for solving educational and social problems of the country is extremely high.

There are several provisions with a bearing on education, about which we shall discuss now.

As per **Article 28** there is the freedom to attend religious instructions or worship in certain types of educational institutions. However, as per Clause 1, of this article no religious instruction shall be provided in any educational institution wholly maintained out of State funds. But as per Clause 2, nothing in Clause 1 shall be applicable to an educational institution, which is administered by the state but has been established under any endowment or trust, which requires that religious instruction shall be imparted in such an institution. The third Clause states that a person attending an educational institution recognised by the state or receiving aid out of state funds shall take part in any religious instruction that may be imparted in such institution or attend any religious worship that may be imparted in such institution or attend any religious worship that may be imparted in such institution or attend any religious worship that may be conducted in such institution or in its premises only if such person consents to it or if s/he is a minor, his/her guardian consents to it.

Article 29 pertains to the Cultural and Educational Rights of the citizens. Clause 1 of this Article states that any section of the citizens residing in the territory of India or any part of it, having a distinct language, script or culture of its own shall have the right to conserve the same. Clause 2 states that no citizen shall be denied a admission to any educational institution maintained by the state or receiving aid out of state funds on grounds only or religion, race, caste, language or any of these.

Article 30 is regarding the right of minorities to establish and administer educational institutions. Its Clause 1 states that all minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice. The second clause states that the state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

Article 21 A is regarding the proposed Right to Education. It has been inserted by the **86th Amendment** of the Constitution in December 2002, but is yet to be brought into force. It states that the states shall provided free and compulsory education to all children in the age group of six to fourteen years in such manner as the States may, by law, determine.

Directive Principles of State Policy on Education: This has been included in the part IV of the Constitution and some of these principles have a bearing on education. **Article 41** pertains to right to work, to education and to public assistance in certain cases. This Article urges the State to make effective provisions for securing the right to work, to education and to public assistance in cases of unemployment, old age, sickness and disablement, and in other cases of undeserved want.

Article 45 deals with the provision for free and compulsory education for children. This Article states that the state shall endeavour to provide, within a period of ten years from the commencement of the Constitution, for free and compulsory education for all children until they complete the age of fourteen years. But now, following an amendment as discussed above, this has been converted into the right to education (yet to be implemented), while this Article now pertains to early childhood care and education. It provides for early childhood care and education for children below the age of six years.

Article 46 deals with promotion of educational and economic interests of Scheduled Castes, Scheduled Tribes and other weaker sections. This Article states that he State shall promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation.

We thus see that while certain educational provisions flow from the fundamental rights provided to the citizens, there are certain Directive Principles of state policy that urge upon the state to develop an egalitarian society by equalizing educational opportunities.

The Constitution of India also includes certain ***Fundamental Duties*** *of the citizens, which are prescribed Article 51A. It states, among other things, that it shall be the duty of every citizen of India:*

- to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement.
- who is a parent or guardian to provide opportunities for education to his child or, as the case may be, ward between the age of six and fourteen years.

The educational implications of the fundamental duties are immense. They are reflected in the curricular and co-curricular activities, in the teaching-learning process, administration of educational institutions, i.e., in all efforts to make the children and the youth aware of them. For instance, the curriculum has to take care of the development of scientific temper in children, respect for cultural heritage, etc. Similarly value education, environmental education, being imparted in schools, etc., is also in keeping with these duties.

Part XI of the Constitution deals with the relationship of the Center with the states. In the seventh schedule (Article 246) there are three Lists, Lists I, Union List; List II, State List, and List III, Concurrent List.

List I (Union List)

Entry 63: Institutions known at the commencement of the Constitution as Benares Hindu University, Aligarh Muslim University and Delhi University; the Universities established in pursuance of Article 371E; any other institution declared by Parliament by law to be an institution of national importance are included in this list. Lateron other institutions too have been included in this List.

Entry 64: Institutions for scientific or technical education financed by the Government of India wholly or in part and declared by Parliament by law to be institutions of national importance.

Entry 65: Union agencies and institutions for professional, vocational or technical training, including the training of police officers; or the promotion of special studies or research; or scientific or technical assistance in the investigation or detection of crime.

Entry 66: Co-ordination and determination of standards in institutions for higher education or research and scientific and technical institutions.

List II (State List)

This list includes educational issues of the state including universities (subject to the provisions of List 1 and Entry 25 of List III)

Entry 12: Libraries, museums, and other such institutions controlled and financed by the states; ancient and historical monuments and records, other than those declared to be of national importance.

List III (Concurrent List)

Entry 20: This provision has an indirect but significant bearing on education and is concerned with "Economic and Social

Planning". Education Planning being an essential element of economic and social planning, the Government of India and the State Governments are to work together in preparing and implementing the national plans for the reconstruction of education.

Entry 25: Vocational and technical training of labour:

Article 350 A facilities for instruction in mother tongue at primary stage. This Article requires the Government to safeguard the interests of the children belonging to linguistic minority groups and to ensure adequate facilities for them to receive at least primary education through their mother tongue.

Article 351: Places a special responsibility on the Government of India for promoting the spread of Hindi language and its development so that it may serve as a medium of expression for all in the composite culture of India.

Article 343 deals with the Official language of the Union. This Article states that:

a) The official language of the Union shall be Hindi in Devnagari script. The form of numerals to be used for the official purposes of the Union shall be the international form of Indian numerals.

b) Notwithstanding anything in clause (1), for a period of fifteen years from the commencement of this Constitution English language shall continue to be used for all the official purposes of the Union.

At present Hindi is the Official Language of the Union of India and English is the associate official language. Thus the Constitution has provisions to regulate the language policies to be implemented in schools.

Article 15 prohibits discrimination on grounds of religion, race, caste, sex or place of birth. The third clause of this Article empowers the state to make special provisions for women and children and this includes education too.

Q5. Deliberate upon the policies on education.

[Dec 2010, Q.No.-9(c

Ans. Apart from the Constitution that has provisions of education, educational policies are also articulated through legislations. Some of the Department of Secondary and Higher Education are:

The University Grants Commission Act, 1956: The University Grants Commission (UGC) was established through this A to regulate important issues pertaining to the functioning of the universities.

The All India Council for Technical Education Act, 1987: It led to the establishment of an All India Council for Technical Education basically for the proper planning and coordinated development of the technical education system in India.

The National Council of Teacher Education Act, 1993: It led to the establishment of a National Council for Teacher Education for achieving planned and coordinated development of the teacher education system, the regulation and proper maintenance of norms and standards in the teacher education system and for other related matters.

The National Council for Minority Educational Institutions Act, 2004: This Act regulates the educational institutions of the minorities of India.

The Copyright Act, 1957: This Act is regarding the various aspects related to copyright of literary, artistic, and architectural and other such aspects.

The Apprentices Act, 1961: This Act is regarding apprentices and their training.

The Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995: This Act is an important step in ensuring equal opportunities for people with disabilities and their full participation in nation building.

We thus see that policies on education emerge mainly from the onstitution and also from the legislations/agencies of the government. Iow let us discuss some of the major polices on education.

National Policies on Education

In India since independence, there have mainly two comprehensive tatements regarding the National Policy on Education, viz. those of 968 and 1986. The former contained decisions of the Central Government mainly based on the recommendations of the National Commission on Education, 1964-66. The latter was a result of the enewed priority assigned to Education by the government then. The 986 policy was thereafter reviewed by a Committee constituted in 990 under the chairmanship of Acharya Ramamurti. On the basis of he recommendations of this Committee, certain provisions of the 1986 olicy were modified in 1992.

National Policy of Education, 1968 (NPE 1968): Several policies vere formulated on various aspects of education. For instance a policy was made that the state should put in strenuous efforts to implem Article 45 and provide free and compulsory education to all child in the age group of 6-14 years. There were also policies regard status, education of teachers, development of languages, equalisa of educational opportunities, etc. But one of the most signific policies was that regarding the uniform educational structure w 10+2+3 pattern to be followed in all the schools of the country.

National Policy on Education, 1986: The adoption of educational policies formulated in 1969 ked to considerable expans in educational facilities all over the country and schools came up e in many parts of the rural areas within a radius of one kilometer habitations. There was sizeable augmentation of facilities at other st of education also. However, problems of access, quality, etc. that h accumulated over the years had assumed such massive proporti that they had to be dealt with utmost urgency. Apart from th reasons, a variety of new challenges and social needs made it imperat for the Government to formulate and implement a New Educat Policy for the country.

It has been rightly mentioned in NPE (1986) that every coun develops its system of education to express and promote its uni social-cultural identity and also to meet the challenges of the tim During this period India reached a stage in its economic and techn development when a major effort had to be made to derive the maxim benefit from the assets already created and to ensure that he bene of such development reach all sections and it was also felt education is the highway to reach this goal. So as to fulfill these ai the Government of India initiated the formulation of a new Educa Policy for the country and this is how the National Policy Education (NPE, 1986) came about.

Programme of Action (POA, 1992): In order to implement provisions of NPE, 1986, a Programme of Action was developed. POA 1992 was circulated in 1993 to all the States and Union Territo to draw their own State Programme of Action (SPOA) by 31 Decem 1993 as per the decision taken in the 49th Meeting of the Cen Advisory Board of Education (CABE) held on 15 October 1993.

➔ The Essence and Role of Education

Education has been considered by the NPE, 1986 to be esse for all as it is fundamental to all-round development – material spiritual. It has also been expressed that education has acculturating role and that it refines sensitivities and perceptions contribute to national cohesion, scientific temper and independe of mind and spirit, which in turn further the goals of socialism, secularism and democracy as enshrined in our constitution. Education is this considered as a unique investment in the present as well as the future and this cardinal principle is the key to the National Policy on Education.

➔ The National System of Education

NPE, 1986 vouched for a National System of Education, which would imply that up to given level, all students, irrespective of caste, creed, location or sex, have access to education of a comparable quality and to achieve this, the Government will initiate appropriately funded programmes.

➔ Education for Equality

NPE, 1986 accords great importance to removing disparities and equalizing educational opportunities by attending to the specific needs of those who have been denied equality. There would be efforts to uplift weaker and neglected sections of society like women, Scheduled Castes (SCs) and Scheduled Tribes (STs). The policy aspires to use education as an agent of basic change in the status of woman. Special educational facilities for students of weaker sections of society like SCs and STs and recruitment of teachers from these sections were also envisaged. Similarly educational facilities would also be provided to other groups like those from other educationally backward sections and areas, physically handicapped people and the minorities as certain ninority groups are yet to advance educationally; hence, greater attention will be paid to the education of these groups in the interests of equality and social justice. For the handicapped the objective is to ntegrate the physically and mentally handicapped with the general community as equal partners, to prepare them for normal growth and to enable them to face life with courage and confidence Policies egarding adult education have been formulated to strengthen the ause of adult education through various and systematic programmes of adult and continuing education.

➔ Reorganisation of Education at Different Stages

Policies have been made for the reorganisation of education at lifferent stages:

Early childhood care & education (ECCE): The National Policy on Children emphasises investment for the welfare of young children, particularly those who are from those sections of populations, where nost of the children happen to be the first generation learners. Further, he programmes for (ECCE) would cater to the holistic nature of child levelopment, viz., nutrition, health and social, mental, physical, moral and emotional development. ECCE will receive high priority and suitably integrated with the Integrated Child Development Servi programme, wherever possible.

Elementary education: Regarding Elementary education the pol places thrust on two aspects: (i) universal enrolment and univers retention of children up to 14 years of age, and (ii) a substant improvement in the quality of education. Also there would be a ch centered approach that would be warn, welcoming and encouragi so that children are attracted to school and motivated to learn.

Primary schools would be provided with essential facilities. T scope of Operation Blackboard will be enlarged to develop and upgra the infrastructure and it would be extended even to the upper prima level. The number of teachers would also be increased.

Non-formal education: The Non-formal Education Programm would be strengthened and expand to provide education to scho dropouts, children from habitations without the facilities of scho like border or remote areas, working children and girls who cann attend whole-day schools.

A Resolve: The New Education Policy accords highest priority the problem of dropout and resolves to arrest the high rate of dropo of children from schools by adopting strategies based on mic planning, applied at the grassroots level all over the country so as ensure retention of the children enrolled in schools.

Secondary education: This policy envisaged widening of acce to secondary education with an emphasis on enrolment of girls, SC and STs, particularly in science, commerce and vocational streams. also desired that Boards of Secondary Education be reorganised a vested with autonomy so that they can improve the quality of seconda education. Providing computer literacy in secondary level institutio that children are equipped with necessary computer skills and a prepared for the emerging technological world was also considered.

Pace setting schools: To provide quality education to childr with special talent or aptitude and offer them opportunities to utili their potential, pace setting schools would be set up for them, and required, free education, would be provided to them.

Vocationalisation: The introduction of systematic, well-plann and rigorously implemented programmes of vocational education wa envisioned as it is crucial for educational reorganisation and to enhan employability, bridge the gap between the demand and supply of skill manpower and to provide an alternative for those not interested pursuing higher education.

Higher education: Higher education contributes to national development through dissemination of specialised knowledge and skills and being at the apex of the educational pyramid, it has a key role in producing teachers for the education system. In the context of the unprecedented explosion of knowledge, higher education has to become dynamic. It was also decided that urgent steps would be taken to protect the system from degradation.

Open university and distance learning: As per the NPE, 1986, open learning system has been initiated to augment opportunities for higher education, as an instrument of democratizing education and to make it a lifelong process. The flexibility and innovativeness of the open learning system are particularly suited to the diverse requirements of the citizens of our county, including those who had joined the vocational stream. It was decided that Indira Gandhi National Open University, established in 1985 to fulfill these objectives, will be strengthened and open learning facilities extended in a phased manner at the secondary level in all parts of the country.

Delinking degrees from jobs: A beginning will be made in de-linking degrees from jobs in selected areas. However, this cannot be applied to occupation-specific courses like Engineering, Medicine, Law, and Teaching etc. Similarly, it would not be applicable to services requiring specialists with academic qualifications in humanities, social sciences, sciences, etc.

Rural university: The new pattern of the rural university will be consolidated and develop on the line of Mahatma Gandhi's ideas on education so as to take up challenges of micro planning at grassroots levels for the transformation of rural areas.

➔ **Technical and Management Education:** It was decided that although the two streams of technical and management education are functioning separately, it is essential to view them together, because of their close relationship and complementary concerns. It was also decided that the reorganisation of Technical and Management Education should take into account the anticipated scenario by the turn of the century, with reference to the likely changes in the economy, social environment, production and management processes, the rapid expansion of knowledge and the advances in science and technology.

➔ **Making the System Work:** It was envisioned that all these tasks related to education could not be performed in a state of disorder. Hence, education needs to be managed in an atmosphere of intellectual rigour, seriousness of purpose and, at the same time, with freedom essential for innovation and creativity. While far-reaching changes will have to be incorporated in the quality and range of education, the process of intruding discipline into the system will have to be started.

➔ Reorienting the Content and Process of Education

This involved the following:

The cultural perspective: The existing schism between the formal system of education and the country's rich and varied cultural traditions need to be bridged. The preoccupations with modern technologies cannot be allowed to sever our new generations from the roots in India's history and culture. Education can and must bring about the find synthesis between change-oriented technologies and the country's continuity of cultural tradition.

Value Education: The growing concern over the erosion of values is necessitating readjustment in the curriculum in order to make education a forceful tool for the cultivation of social and moral values.

The Evaluation Process and Examination Reform: Assessment of performance is an integral part of any process of learning and teaching and hence, NPE, 1986 considered the following as necessary:

The objective will be to re-cast the examination system so as to ensure a method of assessment that is a valid and reliable measure of student development and a powerful instrument for improving teaching and learning; in functional terms, this would mean:

a) The elimination of excessive element of chance and subjectivity;
b) The de-emphasis of memorisation;
c) Continuous and comprehensive evaluation that incorporates both scholastic and non-scholastic aspects of education, spread over the total span of instructional time;
d) Effective use of the evaluation process by teachers, students and parents;
e) Improvement in the conduct of examination;
f) The introduction of concomitant changes in instructional materials and methodology;
g) Tradition of the semester system from the secondary stage in a phased manner;
h) The use of grades in place of marks.

⇨ The Teacher

As per the NPE 1986, the status of the teacher reflects the socio-cultural ethos of a society and it is said that no people can rise above the level of its teachers. The Government and the community should endeavour to create conditions, which will help motivate and inspire teachers on constructive and creative lines. It was also expressed that teachers should have the freedom to innovate, to devise appropriate methods of communication and activities relevant to the needs and capabilities of learners and the community.

⇨ Teacher education

Teacher education is a continuous process, and its pre service and in-service components are inseparable. As the first step, the system of teacher education will be overhauled. The new programmes of teacher-education will emphasise continuing education and the need for teacher to meet the thrusts envisaged in this Policy.

⇨ The management of education

An overhaul of the system of planning and the management of education will receive high priority. The guiding considerations will be steps such as evolving a long-term planning and management perspective of education and its integration with the country's developmental and manpower needs; decentralisation and the creation of a spirit of autonomy for educational institutions; giving pre-eminence to people's involvement, including association of non-governmental agencies and voluntary effort, etc.

⇨ Resources

NPE 1986 stated that resources, to the extent possible, will be raised by mobilising funds from the community, involving them to maintain school buildings and supplies of some consumables, raising fees at the higher levels of education and saving resources through the efficient use of facilities.

⇨ Review

NPE, 1986 expressed that the implementation of the various parameters of the New Policy must be reviewed every five years. Appraisals at short intervals will also be made to ascertain the progress of implementation and the trends emerging from time to time.

⇨ The future

According to NPE, 1986, the future shape of education in India is too complex to envision with precision. Yet, given our tradition, which has almost always put a high premium on intellectual and spiritual attainment, we are bound to succeed in achievin our objectives. Equally, it is important to ensure that those at th top of the pyramid are among the best in the world. It has furthe been expressed that further intensifying the nation-wide effort i Human Resource Development, with education playing it multifaceted role, is now possible.

Q6. Discuss the important strategies for the universalisation o elementary education in India. **[Dec 2007, Q.No.-9]**

Or

Write a short note on Janshala Programme.

[June 2009, Q.No.-10(b)]

Or

Write a short note on DPEP. **[Dec 2009, Q.No.-10(d)]**

Ans. The elementary education were shown by the national polic on education 1986 and programmed of action in 1992. The concern o the NPE strengthened by international efforts made by UNICEF, UNDP through the declaration of education for all several initiatives innovation and strategies have been taken both central and state government towards universalisation elementary education.

Operation Blackboard: The scheme of Operation Blackboard was launched in 1987. The basic aim was to improve the school environment and enhance retention and learning achievement of children by providing minimum essential facilities in all primary schools. According to this scheme, the following and provided to each school.

i) At least two reasonably larger all-whether room, with a verandah and separate toilet facilities for boys and girls;

ii) At least two teacher – one of them a female – for each school; and

iii) Essential teaching-training materials including blackboards, maps, charts, toys and equipment for work experience.

As part of this scheme, some 523,000 primary schools have been covered as originally envisaged with central government assistance.

Andhra Pradesh Primary Education Project: The Andhra Pradesh Primary Education Project (APPEP) was initiated with the assistance of Overseas Development Agency (ODA) with an estimated outlay of Rs. 1000 million during the 8th Plan. It adopted a two-pronged strategy of improving classroom transaction by training teachers and giving a fillip to school construction activities.

Bihar Education Project: The Bihar Education Project (BEP) was launched in 1991. The main aim of the project was to bring about quantitative and qualitative improvement in the elementary system, with emphasis on the education of deprived sections of society, such as SCs, STs and Women. The project emphasised participatory planning and implementation. The total project outlay was Rs.3600 million, which launched the total outlay for the second phase (1996-98) i.e. Rs.613 million which was shared by the UNICEF, Government of India and Government of Bihar.

Uttar Pradesh Basic Education Programme: The Uttar Pradesh Basic Education Programme (UPBEP) was launched in 1993 with the assistance of the World Bank, through its International Development Agency (IDA). It had an outlay of Rs.7,288 million spread over seven years. The UP Government had to share 13 per cent of the total project cost. The project emphasised construction work of schools, Block Resource Centers (BRCs), preparation of training materials for teacher trainers and training of in-service teachers.

Non-Formal Education (NFE): The scheme of Non-Formal Education was introduced by the Government of India in 1979-80 with the objective of supporting the formal system in providing education to all children upto the age of 14 years. Initially, it targeted 10 educationally backward states of Andhra Pradesh, Assam, Bihar, Himachal Pradesh, Jammu and Kashmir, Madhya Pradesh, Orissa, Rajasthan, Uttar Pradesh and West Bengal. But the NPE (1986) reviewed the scheme and concluded that it was not catering to the children from habitations without schools, working children, and girls. Hence, the Policy suggested that apart from focusing on 10 educationally backward states, the scheme needed to be extended to urban slums, hilly, tribal and desert areas and working children in other states and UTs as well. It also recommended central grants to Voluntary Agencies (Vas) for running NFE centers. The Programme of Action (POA) 1992 further suggested some strategies for strengthening of the NFE scheme as mentioned below:

i) Setting up NFE centers based on micro-planning exercise carried out for UEE.
ii) Central role for community by involving them in setting up of the centre, identification of the instructor and supervision of the NFE center.
iii) Efforts to evolve different modes of NFE programme for different target groups.
iv) Adequate training and orientation of NFE instructors (30 days initial training of instructors and 20 days in subsequent years etc.).

v) Linkage with the formal school to facilitate lateral entry of the learners from NFE stream.
vi) Efforts to link non-formal courses with formal schools.
vii) Adoption of learner-centred approach. The learning levels for the learners to be equivalent to the formal system.

The NFE scheme had certain shortcomings in terms of very low investments; poor community involvement; problems in release of funds; several quality issues including training of instructors, and number of hours of teaching per day. Evaluation studies on the scheme of NFE were carried out by Parliamentary Standing Committees on Human Resources Development and on the dropout problem. Similarly, another study was conducted by the Planning Commission. Based on the findings of the studies, the scheme of NFE was restructured and renamed as Education Guarantee Scheme and Alternative Innovation Education (EGS and AIE). The new scheme was introduced with effect from April 1, 2001.

The scheme would support the following broad strategies:

i) Setting up of schools in school-les habitations
ii) Interventions for mainstreaming of 'out of school' children viz. through bridge courses, back to school camps, etc.
iii) Strategies for very specific, difficult groups of children who cannot be mainstreamed.

These schemes became, later on, a part of Sarva Shiksha Abhiyan (SSA) the overall programme for Universalisation of Elementary Education.

National Programme of Nutritional Support to Primary Education (Mid-Day Meal-Scheme), 1995: The scheme was launched on 15th August, 1995 to give enrolment, retention and attendance in primary classes by supplementing nutritional requirements of children attending primary schools. The scheme was implemented in 2408 Blocks in the first year, and covered the whole country in a phased manner by 1997-98. The programme originally covered children of primary stage (Classes I to V) in government, local body and government aided schools. It was extended to cover children studying in Education Guarantee Scheme (EGS) and Alternative Innovation Education (AIE) Centers in October 2002.

National Programme for Education of Girls at Elementary Level (NPEGEL); NPEGEL aims at providing education to under privileged/disadvantaged girls from class I to VIII as a separate and district gender component plan of Sarva Shiksha Abhiya (SSA). The programme is necessary to achieve UEE for girls in educationally backward areas.

The objectives of NPEGEL are:

a) To develop and promote facilities to provide access and to facilitate retention of girls and to ensure greater participation of women and girls in the field of education.

b) To improve the quality of education through various interventions and to stress upon the relevance and quality of girls' education for their empowerment.

The scheme would be applicable in Educationally Backward Blocks (EBBs) where the level of rural female literacy is less than the national average and the gender gap is above the national average, blocks of districts which have at least 5% SC/ST population and SC/ST female literacy rate below 10%, and selected urban slums. The target groups under this scheme are out of school girls, dropout girls, girls from marginalized social groups, girls with low attendance and girls with low levels of achievement. The programme aims at development of teaching learning material CDs, films, guidelines for gender concerns, complication of supplementary reading material, etc.

Kasturba Gandhi Balika Vidyalaya (KGBV): The scheme called Kasturba Gandhi Balika Vidyalaya (KGBV) has been approved by the Government of India to set up upto 750 residential schools with boarding facilities at elementary level for girls belonging to SC, ST, OBC and minorities in difficult areas. The scheme will be coordinated with the existing schemes of Sarva Shiksha Abhiyan, National Programme for Education of Girls at Elementary Level (NPEGEL) and Mahila Samakhya (MS). The objective of KGBV is to ensure access and quality education to girls of disadvantaged groups of society by setting up residential schools with boarding facilities at elementary level. The scheme will be operational in these Educationally Backward Blocks (EBBS) where, as per Census data of 2001, rural female literacy is below the national average and gender gap in literacy is more than the national average. Among these blocks, schools may be set up in areas with:

- ➢ Concentration of tribal population, with low female literacy and/or a large number of girls out of school;
- ➢ Concentration of SC, OBC and minority population, with low female literacy and/or a large number of girls out of school;
- ➢ Areas with low female literacy; and
- ➢ Areas with a large number of small-scattered habitations that do not qualify for a school.

The scheme will be implemented by the State Government through the Mahila Samakhya (MS) Society in MS states and through the SSA in case of other states. Training for teachers and staff at the residential schools will be coordinated by the District Institutes of Education and Training (DIETs), Block Resource Centers and the Mahila Samakhya Resources Groups.

Lok Jumbish Project: Lok Jumbish Project was initiated in Rajasthan during 1992-94 in the first phase and extended upto 1998 in the second phase. The expenditure in the project was shared between Swedish International Development Co-operation Agency (SIDA), Government of India and Government of Rajasthan. It is a unique project in which government agencies, teachers, NGO elected representatives and the people worked together to promote universalisation of primary education. The allocation for the project was Rs.1100 million for Phase I and II and Rs.4000 million for Phase-III. The seven guiding principles of Lok Jumbish are:

- A process rather than a product approach;
- Partnerships;
- Decentralized functioning;
- Participator learning;
- Integration with the mainstream education system;
- Flexibility of management; and
- Creating multiple levels of leadership committed to quality and mission mode.

Janshala Programme: The Janshala Programme aimed at supporting ongoing efforts of the Government of India towards UEE. The programme was a joint effort of five UN agencies – UNDP, UNICEF, UNESCO, ILO and UNFPA to universalize primary education. These agencies provided financial and technical support to the Government of India for a community-based primary education programme called the Joint Government of India-UN System Education Programme, the Janshala Programme. Special focus was given to the problem of girls and marginalized children out in August 1998. Nine states were covered under this programme. In these states, the district and blocks, which were not covered under DPEP, were taken into account by identifying blocks with low female literacy, high concentration of SCs, STs and high incidence of child labour. The main objectives of the programme were:

- To enhance and sustain community participation in effective school management;
- To improve performance of teachers in the use of interactive child-centred and gender-sensitive methods of teaching, especially in multi-grade classrooms;

- To improve performance of teachers in the use of interactive child-centred and gender sensitive methods of teaching, especially in multi-grade classrooms; and
- To redress social constraints which affect attendance and performance of children (Mainly girls).

The project period was for five year (1998-2002). The total project outlay was Rs.1031 million. The states covered under the programme were Andhra Pradesh Madhya Pradesh, Maharashtra, Orissa, Rajasthan, Karnataka, Uttar Pradesh, Jharkhand and Chhatisgarh.

Free and Compulsory Education as a Fundamental Right: The Constitution (86th Amendment Act 2002, enacted in December 2002 sought to make free and compulsory education a Fundamental Right for all children in the age-group 6-14 years by inserting a new Article 21A in Part III (Fundamental Right) of the Constitution.

The new Article 21A reads as follows: The State shall provide free and compulsory education to all children of the age of six to fourteen years in such manner as the State may, by law, determine.

District Primary Education Programme (DPEP): The DPEP was launched in November 1994 to achieve universalisation of elementary education through district-specific planning and disaggregated target setting. The programme as conceptualized based on the experiences of APBEP, BEP and UPBEP. Unlike the earlier programmes, which had schematic piecemeal approach, the DPEP were decentralized management, community mobilisation, and district specific planning based on contextuality and research-based inputs.

While 85% of the cost involved in the programme was borne by the Central Government, the rest of the cost was the responsibility of the State Government, the rest of the cost was the responsibility of the State Governments. The Central Government managed and fund with external funding IDA provided $260 million and $425 million under Phase-I and Phase-II respectively. The European Union (EU) provided 150 Million ECU. The ODA (UK) extended a grant of $80.21 million. The grant from the Netherlands amounted to $25.8 million. The first phase of the programme covered 42 districts in the states of Assam, Haryana, Karnataka, Kerala, Maharashtra, Tamilnadu and Madhya Pradesh. The second phase covered 80 districts of Orissa, Himachal Pradesh, Andhra Pradesh, West Bengal, Uttar Pradesh and Gujarat and all the states of Phase-I. The districts were selected on the basis of female literacy below national average and (Total Literacy Campaign) TLCs have made a demand for elementary education in these districts.

Sarva Shiksha Abhiyan (SSA): The scheme of Sarva Shiksha Abhiyan (SSA) was approved by the Government of India in November 16, 2000. It would subsume all existing programmes of UEE except Mahila Samakhya and Mid-day Meal Scheme. The districts would be units of programme implementation. Apart from improving the efficiency of the delivery system for quality-based education up to Class VII, it would bridge the gender gap by involving the community in school management. The broad objectives of the scheme are:

- All children in school, Education Guarantee Centre, Alternate School, Back-to-School Camp or bridge course by 2003;
- All children in the 6th age group complete five years of primary schooling by 2007;
- All children in the 6-14 age group complete eight years of elementary schooling by 2010l
- Focus on elementary education of satisfactory quality with emphasis on education for life;
- Bridging of all gender and social category gaps at primary stage by 2007 and at elementary education level by 2010; and
- Universal retention 2010.

Q7. **Bring out some of the innovation interventions in teacher education for universalisation of elementary education.**

[Dec 2008, Q.No.-5]

Ans. Innovative Intervention in Teacher Education For Universalisation Of Elementary Education

Shiksha Karmi Project (SKP)

The project was initiated in Rajasthan in 1987 with assistance from the Swedish International Development Co-operation Agency (SIDA). The project aims at UEE in socio-economic remote backward villages in Rajasthan with emphasis on girls' education. It identified teacher absenteeism as the man cause of high dropout rates. Upper this project regular teachers are replaced by local teachers who are less qualified but specially trained. The Shiksha Karmi is a local person with a minimum qualification of Class VIII for men and Class V for women. She is given both induction training programme as well as periodic refresher courses. One of the outstanding achievements of SKP was 100% enrolment of children in 576 villages i.e. more than one fourth of the project villages.

MV Foundation Programme

This programme is implemented in the Ranga Reddy district of Andhra Pradesh to achieve universalisation of elementary education

The main concern of this programme is to eradicate child labour and put children into regular government schools by realising them from child labour. Under this programme, the para teachers are appointed:

- ➲ To campaign against child labour;
- ➲ To mobilise children, parents and the community in favour of schooling;
- ➲ To run bridge courses released from labour for giving them basic literacy and numeracy skill and getting them used to school life; and
- ➲ To assist the government teachers in teaching, and to retain the new entrants recently released from labour and put into school after an intense campaign.

The programme started in 1991 and had been successful in putting children back into schools.

Himachal Pradesh Volunteer Teacher Scheme (HPVTS)

The scheme was introduced by the State Government in 1984. Under this scheme, an additional volunteer teacher was provided to single teacher primary school. This was done as there was increase in the enrolment in government schools. Another objective of this scheme was to provide unemployed youth job in schools. These volunteer teachers after serving for 10 years got permanent employment as Junior Basic Teacher in Schools.

Q8. Examine the role of distance education in teacher training at elementary level.

Ans. With a well-established distance education system fully equipped with latest communication and information technology, teacher training at primary level has received focused attention from all national and state level institutions and agencies. The role of Indira Gandhi National Open University (IGNOU) and National Council of Education Research and Training is noteworthy.

IGNOU in collaboration with NCERT launched a Certificate Programme in Guidance (CIG) in 1993 for primary school teachers and parents. A similar kind of collaborative effort between the two organisations culminated in the development of a comprehensive programme titled "Diploma in Primary Education (DPE)", which was launched for training of untrained primary school teachers in North-Eastern States, Sikkim and Jammu and Kashmir. The programme broadly emphasises developing knowledge and understanding of primary school curriculum, factors affecting child development and role of teacher in the socio-cultural and political context of the count in general and in the primary material, audio-visual aids, conduct practical, handbooks, teleconferencing and evaluation.

The NCERT also made use of interactive video technology in 19 to train primary school teachers of Madhya Pradesh and Karnatak under its "Special Orientation Programme for Primary School Teache (SOPT)". It was a seven day training programme covering topics suc a Minimum Levels of Learning (MLL), Teaching Aids, Multi-grad Teaching, and Strategies for Teaching Mathematics, Environme Studies and Languages.

Distance Education Programme Under IGNOU in Collaborati with NCERT

IGNOU in collaboration with NCERT launched Distanc Education Programme (DEP) as part of DEEP in 1996. The proje was financed by MHRD through a loan from the Internation Development Association (World Bank) towards the cost of secon phase of DPEP. The broad goal of DEP-DPEP was to strengthen th ongoing training programme of primary education personnel by usi distance in-service training linked to improving effectiveness of th teaching-learning process in primary schools (DPE-DPEP, IGNOU, 200

Distance Education Programme Under Sarva Shiksha Abhiya (DEP-SSA)

The DEP-SSA was created by the MHRD as a national central f distance education activities under SSA on July 1, 2003. Th implementation of the project in states and UTs has been entrusted IGNOU. The main aim of the project is to support the states and U to achieve the objectives of SSA.

It covers 28 States and 7 UTs for elementary school stage. It cate to the needs of elementary teachers, BRC/CRC coordinators, VE members, community leaders and parents, alternative scho functionaries/para teachers, faculty of Distance Institutes of Educati and Training (DIETs), States Council for Educational Research a Training (SCERTs), States Institutes of Education (SIEs) and No Governmental Organisations (NGOs) (IGNOU Profile 2006). provides printed self-learning materials, audio-video programmes a organises teleconferences.

OO

Chapter – 7

Educational, Globalisation and Liberalisation

Q1. Analyze the major factors responsible for crisis in Indian higher education.

Ans. Globalisation and privatisation are some of the major issues faced by Indian higher education leading to commercialisation and exploitation of the students of higher education.

When we talk of infrastructure in educational institutions we talk of land, buildings, equipment, laboratories, libraries, personnel – both academic and administrative, their accommodation and hostel facilities etc. Looking at the number of institutions, teachers and students involved in higher education system facilities required are huge in terms of quantity and quality. The higher education institutions are mainly dependent on either central or state government funding. Recently privately funded institutions are emerging very fast. The older institutions need modernisation of its infrastructural facilities, whereas the new ones have to start from scratch, both requiring a lot of resources. Government funding to these institutions is increasing·y becoming difficult. Moreover in the wake of economic liberalisation, most of the educational institutions are urged for self-generation of resources. Institutions located in rural and remote places are hard hit due to lack of government funding and at the same time not in a position to generate resources on their own, which adversely affects the infrastructure and overall quality of education imparted by these institutions.

There are many government-funded institutions with reasonable physical infrastructure, but when it comes to qualified teachers, either they are not available (particularly in rural and remote areas) or vacancies are not filled for long period due to various reasons. Teachers recruited long back do need exposure and continuous development to update their knowledge and skills. Those who have the facilities of books and other technologies are at an advantage; those without these facilities do remain with the disadvantage. To overcome this weakness, Academic Staff Colleges (ASCs) were established by UGC. These colleges are responsible for organising seminars, workshops, orientation and refresher programmes for college, and university teachers. To sum up all the universities and colleges are not at one plane as far as infrastructural facilities are concerned this situation seriously affects the quality of education provided and students produced by these institutions.

Relevance and Quality

The above analysis indicates that we have a large and diverse nature of institutions along with a few institutions of excellence in the IITs IIMs, the Indian Institute of Science etc., which compete and collaborate with the best in the world, and upgrade/update and modify the curriculum to suit the ever changing societal needs. But a large number of higher education institutions, both colleges and universities follow a curriculum developed long also without appropriate changes to suit the ever changing societal needs. In the process these institutions produce a large number of graduates in general education courses who are neither professionals nor skilled to get a job in the market. Hence, a large number of them remain unemployed.

The picture is dismal particularly at the first degree level, whose enrolment accounts for 88% of the total enrolment for higher education. Out of this 80% represent general education programmes of Arts and Humanities, Social Sciences, Commerce and Science – products of diverse institution marked by indifferent quality, irrelevant curriculum and lack of relevance to societal needs. Professional programmes at the first degree level represent 20% of the enrolment; whose relevance and quality is relatively better.

In this context, it is very important to mention that quality is a 'collective societal concern and it ought to be adhered to by all the providers of higher education. Against the backdrop of economic liberalisation and GATS on the one hand and the increasing demand for higher education on the other several institution, both national and international, have come up as providers of higher education. Unfortunately many of these institutions do not ensure the required quality of higher education. Though many of these institutions and their educational programmes are being derecognised by the UGC DEC and AICTE, a vast number of them still exploit the innocence of the students.

The contribution of Indian Universities is mainly to post-graduate education and research, with acceptable levels of quality and standards but this segment represents only 12% of higher education enrolment the remaining 88% belongs to under-graduate education with varying degrees of quality (Mukhopadhyay, 2001). Even the post-graduates in some social science subjects and a few science disciplines remain unemployed due to lack of opportunities. The picture can be attributed to lack of relevance of the curriculum in these subjects, even at this level, to societal needs.

The University Grants Commission (UGC) had undertaken certain measures in the late eighties and nineties to restructure the curriculum and diversify the courses, particularly the under-graduate level. There was some progress on this front – some institution have changed the combination of the courses and restructured courses offered at the first degree level. But there is a long way to go, with the majority of institution yet to start the journey in this direction. The UGC has embarked on a plan to promote quality and relevance of higher education by initiating complementary skill-oriented courses.

As we discussed in the initial sections of this unit higher education in India has been subjected to through and comprehensive reviews by several commissions and committees. The results of these reviews were good ideas and intentions to address crucial issues, but implementation has been lax due to lack of will and commitment at various levels. Thus qualitative reforms have not penetrated Indian higher education. Such reforms are really the need of the hour to overcome the crisis situation.

Access and Equity

Access and equity are major issues in Indian society which represents the most diverse social economic and cultural settings in the world. Particularly in a democratic society, all groups and segments of the population should have access to higher education to provide them with equal opportunity. Let us examine the situation with the help of facts.

India has the second largest system of higher education with more than 300 universities and 14,500 colleges catering to over 10.5 million students and 3.5 million teachers. This large network is catering to about 6% of the population in the relevant age group of 17-23 years. The main objective is to raise this from 6% to 10% by the end of Tenth Plan i.e. 2007. This rate of participation in higher education is much less in comparison to developed countries (about 40% and even to some of the developing nations (about 19%). What about the rest of the population in the relevant age group? How to provide access to this large population to democratise higher education?

In terms of gender about 35% of the students are women, and about 12% belong to disadvantaged communities (Panda 1999; Power

2000). Economic power and merit equally determine access to highe education. Almost 80% of the seats in higher education go to the to 30% of the income brackets (Mukhopadhyay 2001).

The Government has taken measures to reduce disparities an provide access to various social groups to participate in highe education through reservations, scholarships and establishin exclusive institution for women, minorities and other weaker sections There is another point of view among that educationist to this focu on access and equity in higher education – that quality and standard are compromised. Balancing both by the governmental mechanism measures is the only way; otherwise with increasing globalisatio and competition disparities between advantaged and disadvantage communities are bound to grow.

Resources in Higher Education

The major issues and challenges faced by higher education, whic are explained above are on one side and the issue of resources in highe education alone on the other side with equal importance or more. Le us examine the facts. At present about 4% of GDP is devoted t education. Assurances of 6% of GDP allocation for education promise by various central governments in the past were never kept. Kore (21%), Thailand (17%), Malaysia (23%), Nepal (14%), and the US (8% spend more on education than India in terms of GDP (TOI 2006 When it comes to budget allocation for higher education was a stee fall from 25% of the total education allocation in the Fourth year pla (1971-76) to about 8% in the Ninth Plan. With increasing governmen priority for basic and primary education, financial allocation to highe education is decreasing rather rapidly. Universities are under pressur to mobilise resources and adopt measures of financial stringency an efficiency. This trend is evident even in the budget, for the fiscal yea 2006-07. Of the Rs.24,115 crores allotted for education, elementar education alone would get Rs. 16,892.50 crores. The remaining amoun has to be shared by adult, secondary, higher and technical educatio (TOI 2006). With increasing pressures from world bodies, the impa of the General Agreement in Trade Services (GATS) and liberalisatio within the country, the government is seriously taking measures t reduce the subsidy to higher education. Another argument from critic of subsidy is that higher education largely benefits the upper-midd class and upper segments of the society; hence, it has to go.

There have been several suggestions by education planners. On extreme view has been that the users should pay. There have been th suggestions for a fee hike, and increasing the income of institutio through linkages with industry and offering of consultancy services, etc. But whenever there is an increase in fees, one can watch the militancy among students with full support of all political parties without any exception. Thus, we still charge Rs. 18 as monthly fee as fixed about 45 years ago in some of the colleges. It a remotely located college or university has to collaborate with industry, to mobilise resources, which industry we are talking about? Thus we are putting higher education institution under a lot of pressure; and at the same time we expect them to perform and excel in the field. In some regions of the country, we hear that teachers get their salaries not every month, but once in a few months or whenever institutions get/receive funds from the government. Facing this crisis boldly, we are still producing through our higher education institutions, human resources which are essential to the socio-economic institutions, human resources which are essential to the socio-economic development of our society and also exporting to other countries to shine flourish there.

Another dimension to the resources in higher education institutions are under utilisation and misutilisation of funds. Underutilisation largely occurs due to the inefficiency of the personnel at various levels, whereas misutilisation is the result of wrong priorities of the leaders/heads who run the institutions. Measures to remedy these situations may be difficult to suggest or to take, but teachers have to be utilised fully as stipulated by the UGC i.e. 40 hours of stay and work per week for teaching, preparation, and research. How can higher education institutions face these grave crises with piecemeal approaches to major issues/ concerted and concrete efforts are needed to face this crises situation.

Q2. Describe the history and evolution of higher education in India.

Ans. After independence in 1947, priorities for national development were drawn up and, accordingly, the objectives of higher education were formulated and the system was expanded and developed. At the time of independence there were 17 universities and 400 colleges. Expansion during the last 50 years resulted in over 300 universities and more than 14,000 colleges with about 10.5 million students and around 0.35 million teachers, representing one of the largest higher education systems in the world. The growth of institutions, enrolment and teachers in higher education is given in the table below:

Table : Number of institutions of higher education, Enrolment and teachers (10th Plan, voi. II)

Year	Number of colleges	Number of universities*	Students (In 000)	Teachers
1950-51	750	30	2,63,000	24,000
1990-91	7,346	177	49,25,000	2,72,000
1996-97	9,703	214	67,55,000	3,21,000
1998-99	11,089	238	74,17,000	3,42,000
2003-04	13,500	304	105,00,000	3,50,000

* *Includes institutions that are deemed to be Universities, but excludes othe institutions.*

In addition to that there are many professional institutions - agriculture universities/institutions, medical institutions, technologic and engineering universities/institutions established during the pos independence period to produce professionally trained manpower i respective areas. There were only 46 engineering Colleges and 5 Polytechnics in 1947 with an annual intake of 76,240 students. I 2001-02 AICTE approved technical management institutions hav raised to 4,791 with annual intake of 6.7 million students (10th pla Vol. II).

Higher Education Policies at National Level

The Indian higher education system is one of the higher reviewe subjects by various committees and commissions from time to tim The major ones were – University Educator Commission of 1948-4 Education Commission of 1964-66 (also known as Kotha Commission) and New Education Policy 1986. In addition an suggested measures for improvement of various aspects. Many of th measures have been implemented and many more recommendatio are yet to be implemented. Particularly, the recommendations relate to access, standards and quality of higher education. Relevance an job orientation of the higher education courses are yet to b implemented on a large scale with intensity. Though these issues a crucial to the development of higher education, efforts to bring refor in these areas are not significant. Some of the recommendations o these commissions, though not implemented due to various reaso are still valid and appropriate to the present context. This indicate the vision shown by these commissions for the development of high education. At the same time reforms brought so far by these national policies in the following areas are worth mentioning:

- introduction of semester system;
- implementation of national eligibility test (NET) as a pre-requisite for appointment of university and college teachers;
- examination reforms;
- introduction of autonomous colleges concept;
- administrative staff colleges for continuous professional development;
- establishment of centres of advanced studies for quality research;
- use of modern technology for improvement of quality of teaching;
- development of open and distance education system etc.

The above reform and policy direction of various commissions/ committees in the National Policy for Education, 1986 and Programme of Action 1992 are reiterated by 9th and 10th five years plans for the improvement of higher education system in India.

In addition to the above mentioned efforts at the national level, many state governments also set up committees to look into various aspects of higher education such as examination reforms, management of universities and colleges, financial management etc. All these efforts indicate that Indian higher education has been subjected to rigorous review to empower it for self-renewal and to cope with ever changing socio-economic conditions in the society.

Expansion of higher education

The expansion of higher education system is closely associated with the huge expansion that had taken place at other levels of education during the last five decades. The thrust shown by the Union Government was evident with the allocation of 7.86% of the total plan outlay on education in the First Five Year Plan (1951-1956). However, the level of allocation for education declined gradually in subsequent plan periods. The proportion of allocation for higher education to the total outlay for education increased from 9% in the First Five Year Plan (1951-1956) to 25% in the Fourth Plan period (1969-1974) and then fell to 8% in the Eighth Plan (1991-1996). This fluctuation in the allocation to the education sector is because the priorities of the government shifted to other sectors. The same is the case with in the education sector – priority for primary education over higher education.

In spite of all the hurdles and challenges, the Indian education system's tremendous growth can be seen in below Table (Panda 2005) below:

Table : Growth of Education in India (Panda, 2005)

	Institutions (thousands)		Students (millions)		Teachers (thousands)	
Levels	**1950-51**	**2003-04**	**1950-51**	**2003-04**	**1950-51**	**2003-04**
Primary	210	638	0.19	114	538	>1,900
Upper Primary	13.6	206	0.31	42.8	86	>1,500
Secondary and Senior Secondary	7.4	126	0.15	27.6	127	>1,800
Higher education	27U[a] 590C[a]	304U[a] 13,500C[a]	-	10.5 (C + U)	-	350 (C + U)

*Actual figures (not in 000s); U = university, C = college.
Source: *Power (2003); Chaudhary (2003)*

In addition to the above network, India has premier institutions like the Indian institutes of Technology (IITs) and the Indian Institutes of Management (IIMs) which produce high quality human resources, who are competing with the best in the world. Agriculture Universities and Institutions are contributing to the growth of this sector through research and extension activities. The last two decades have seen the growth of quality institutions established largely by private initiatives in the area of information and technology in the country, producing high quality human resources, who are in demand in many developed countries along with other countries.

Q3. Discuss the contribution of private sector in the expansion of professional education. [June 2008, Q.No.-1]

Or

Appreciate the contribution of the private sector in the expansion of professional education.

Ans. To reduce import and enhance export of educational series adequate expansion of the field of professional education is require and the private sector can help in this direction.

The number of students enrolling in different levels of education has increased by several times in comparison to that at independence. It is indeed heartening that such a rising trend in enrolment has also been witnessed among the marginalised sections of society. Enrolment of women and students from the backward sections of the society has increased considerably during the last few decades in institutions offering general education as well as in those offering professional education. Expansion has also been due to the increase in the number of professional institutions offering different types and levels of education. The third dimension along which there has been expansion is the diversification in the areas of teaching and learning and the emergence of new areas of specialisation. Today there are professional educational programmes in new areas such as nano technology, biotechnology, educational technology, etc. In below Table, the data reflects the expansion in the field of education in terms of the growth of the number of education institutions. The sixth column reflects the growth in the number of institutions offering professional education.

Table : Growth of Recognised Educational Institutions from 1950-51 to 2001-2002

Years	Primary	Upper Primary	High/Hr. Sec/Inter/ Pre. Jr. Colleges	Colleges for General Education	Colleges for Professional Education (Engg., Tech) Arch., Medical and Education Colleges)	Universities/ Deemed Univ./Instt. Of National Importance
1950-51	209671	13596	7416	370	208	27
1955-56	278135	21730	10838	466	218	31
1960-61	330399	49663	17329	967	852	45
1965-66	391064	75795	27614	1536	770	64
1970-71	408378	90621	37051	2285	992	82
1975-76	454270	106571	43054	3667	**3276	101
1980-81	494503	118555	51573	3421	**3542	110
1985-86	528872	134846	65837	4067	**1533	126
1990-91	560935	151456	79796	4862	886	184
1991-92	566744	155926	82576	5058	950	196
1992-93	571248	158498	84608	5334	989	207
1993-94	570455	162804	89226	5639	1125	213
1994-95	586810	168772	94946	6089	1230	219
1995-96	593410	174145	99274	6569	1354	226
1996-97	603646	180293	103241	6759	1770	228
1997-98	619222	185961	107140	7199	2075	229
1998-99*	626737	190166	112438	7494	2113	237
1999-2000*	641695	198004	116820	7782	2124	244
2000-2001*	638738	206269	126047	7929	2223	254
2001-2002*	664041	219626	133492	8737	2409	272

* provisional data

We see that the number of institutions offering professional education has risen rapidly during the last several decades. Owing to the rapid expansion of the knowledge base and the emergence of new methods and techniques of doing things, advancement in the field of professional education has been tremendous. As mentioned earlier, the demand for people equipped with the professional knowledge and skills is increasing in the knowledge driven modern world. In the globalised economy there is free movement of skilled people, knowledge and information and there are many people of our country who have been rewarded with offshore jobs following education from professional institutions. Therefore, for private educational institution to be actively involved in this expanding field of professional education and undergo rapid growth is quite natural. It is in fact a part of the ongoing process of evolution of the field of education.

We find that mainly two factors have resulted in the expansion of professional education. The first is the rising demand for skilled professional in the new economic order. The second factor is the headway made in the earlier stages of education, namely elementary and secondary education. Since independence, the number of students successfully completing school education and desiring higher and professional education has increased massively. To accommodate the ever-increasing number of aspirants, the number of professional institutions too had to be increased. It was felt that the number of institutions run by the Government is too few to accommodate the huge number of aspirants who could contribute effectively to the economic development of the country after professional. This led to the policies that provided encouragement to the private sector to enter the field of professional education.

The credit for the significant expansion of professional education goes mainly to the growth of private professional institutions. It is the entry of the private sector that has brought about the tremendous increase in the number of educational institutions offering professional education. Such increase has been the great increase in enrolment for professional education. Today the number of Government institutions is far outnumbered by those under private management. The different states of our country have been opening up professional education to private entrepreneurs. The governments of some of the states have been inviting participation and cooperation of the private sector including Non Resident Indians in opening institutions for professional studies. To solicit the participations of the private sector in this area, incentives for instance land at concessional rates, is provided to those opening professional institutions.

Q4. Discuss the need for the participation of private sector in the field of professional education.

Ans. The government has an obligation to provide education to one and all but the task is not easy. The government sector alone cannot shoulder the responsibility of providing education to the huge population of learners. This is not a new problem. It was a problem even during the British period though much smaller percentage of the population enrolled in educational institutions them. In 1882, the Hunters Commission had presented its report. It had recommended the careful withdrawal of the government from the field of higher education, and its being taken over by the private enterprises while the state paid more attention to primary education (James and Mayhew, 1988). The need for the government to concentrate its efforts and resources on elementary education is all the more important because of the obligation imposed by the constitution to provide universal elementary education to all children in the age group of six to fourteen years. Hence, resources left for higher and professional education are limited. The Government has to concentrate its efforts in developing educational areas such as elementary education, vocational education, non-formal education, etc. so as to build the basic foundation of the educational system. It is felt that the task of carrying out vertical growth upon the foundation thus built can be left to the private sector to some extent.

This prompted the government to welcome private initiative in the field of higher and professional education. In order to support the initiatives of the private sector in the field of education, recognised schools and colleges under private management are provided with aid by the government. Owing to the constitutional provisions, even the educational institutions run by religious and linguistic minorities are entitled to receive aid from the government. This encouraged the private sector to get involved in the field of education and there was a spurt in the growth of private educational institutions.

Another reason for the proliferation of privately managed educational institutions is the presence of a section of the population, which is capable of paying the fees charged by the private educational institutions, especially schools. It is often expressed that private schools with their better infrastructure and accountability, offer better quality education. Such feelings justify the overwhelming presence of the private sector in the field of school education. In the field of higher and professional education too there are a number of institutions that offer quality education. In recent days concerns has been expressed by a body of surgeons about the comparison to the private ones (Falaknaz 2005). Therefore, private professional institutions that can afford better infrastructure, enriched curriculum and research facilities are needed to develop the field of professional education and provide quality education.

The limited facilities under the Government can not accommodate the large number of aspirants seeking professional education. For instance, there are just a handful of IITs and IIMs. Only a few thousands are accommodated by these institutions. In order to stem the outflow of resources and students we need to have adequate number of educational institutions that offer quality education. This facilitated the large scale entry of the private sector into the field of professional education.

In recent times there is an increasing flow of educational services from abroad. This complements the existing private sector in the field of education. As we have already discussed, on account of GATS, foreign entrepreneurs cannot be stopped from providing educational services. Today there are thousands of aspirants who can afford high expenses and avail of foreign educational services.

We shall now discuss the second apprehension regarding the cross border provision of educational services. As we know, education is a potential means for influencing the culture of the people. It is the means for cultural conservation and transmission. Today there are apprehensions that there would be cultural dominance as a by-product of cross-country educational services. It is well known that the developed countries have a greater share in the globalised economy while the developing nations, at the periphery are still struggling to reach its core. In the field of education as in the case of other goods and services there are apprehensions that there would mainly be a one-way traffic of educational services from the developed western nations to the developing countries. Even in the field of distance education, due to the digital divide the technological haves are main education provides while the technological have-nots are the receivers. There is a concern that educational inflow from abroad would be a potent means of ushering in cultural imperialism also called neo-colonialism. There would be cultural hegemony and to some extent there would also be cultural homogenisation due to the intermingling of cultural elements with loss of uniqueness and diversities of different cultures. Such apprehensions can be allayed if educational import can be countered by adequate educational facilities within the country provided by the private sector and the public sector working together.

The need for private sector participation in the field of education is thus undeniable because of the budgetary and other constraints of the governments. It is well known that in view of the ever-increasing demand for professional education and limited resources of the government, the involvement and growth of the private sector in the field of professional education is indispensable to bridge the gap between the facilities available and the demand for educational opportunities and bring about rapid development of the human resource of the country.

Q5. Discuss the rapid growth of private professional educational institutions.

Ans. Under-representation of the weaker sections

Expansion of educational facilities cannot be deemed to be satisfactory unless it is holistic. People from the marginalised sections of society are still to catch up with the rising trend in enrolment in institutions offering professional education. Students from rural areas, those belonging to the backward communities, and female students are still behind when it comes to proper representation in these institutions. Women's participations offering professional education it is no better. Besides lower enrolment of women another trend being noticed is the relatively much lower enrolment of girls at the higher secondary level and above in the science stream and in technological courses.

As per the data given for enrolment in Engineering/Technology/Architecture by levels and sex all over India, by the Ministry of Human Resource Development, in 1971, there were 84025 male graduates in these areas while the female graduates were only 820. In 1998 there were 285137 male graduates in these areas while the female graduates were 57958. The level and sex wise enrolment data given by the MHRD reveal that in India in Medicine (including Allopathy, Homepathy, Ayurveda and Unani) in 19714 the total number of male graduate, post-graduates and doctorate degree holders was 72205 and for females it was 18742. In a time span of two and a half decades, that for males rose to 97591 and for females it rose to 42383. In the case of agriculture and forestry, in 1971 the number of male graduate, postgraduate and doctorate degree holders was 24934 and for females it was just 177. But within 26 years women fared much better than before and the number of female graduate, post graduate and doctorate degree holders rose to 3362, while for male students it was 41738. In 1971 the number of male graduates in teacher education programmes was 34798 and female graduates were 21234. In 1998 the number of male graduates was 64416 and female graduates were 48857. A similar trend with lower enrolment figures for women in comparison to men is observable in the fields of business management, journalism, law, library science, physical education, etc.

From the prevailing data it is clear that there has indeed been expansion of professional education and enrolment of women in professional institution has also increased considerably but still a lot has to be achieved to attain parity between genders.

Skewed distribution of professional educational institutions

We have seen that the number of educational institutions offering professional studies in different states of our country have grown considerably. Now let us study with the help of below Table the state wise distribution of professional institutions in the Year 2002-03.

Table : State wise distribution of professional institutions – 2002-03

State / UT		Number of Professional institutions
1	Andhra Pradesh	359
2	Arunachal Pradesh	1
3	Assam	49
4	Bihar	47
5	Chattisgarh	5
6	Goa	15
7	Gujarat	123
8	Haryana	70
9	Himachal Pradesh	13
10	Jammu & Kashmir	18
11	Jharkhand	13
12	Karnataka	356
13	Kerala	127
14	Madhya Pradesh	79
15	Maharashtra	525
16	Manipur	5
17	Meghalaya	2
18	Mizoram	2
19	Nagaland	2
20	Orissa	51
21	Punjab	84

22	Rajasthan	76
23	Sikkim	3
24	Tamil Nadu	215
25	Tripura	3
26	Uttar Pradesh	224
27	Uttaranchal	4
28	West Bengal	88
29	Andaman & Nicobar Island	1
30	Chandigarh	9
31	Dadar & Nagar Hveli	0
32	Daman & Diu	1
33	Delhi	44
34	Lakshadweep	0
35	Pondicherry	16
	India	2610

As we can see from this table, in some of the states there are hundreds of professional educational institutions while in some states there are as few as one or two. There has thus been a lopsided development in this field. There is greater number of institutions in the southern region of the country but much less in the northeast region. This reflects regional imbalance.

Q6. Explain the implication of the General Agreement on Trade in Series (GATS) for education in India.

[June 2010, Q.No.-9(c)][June 2009, Q.No.-7]

Ans. The General Agreement on Trade in Services (GATS) was first conceived during the Uruguay Round of GATT negotiations. The articles of GATS formulated then were essentially a methodology, which would form the basis for future negotiations. GATS are supposed to cover over 160 services, including education. Presently only higher education is under negotiation though primary and secondary education would also feature subsequently. Progress of negotiations in the area of education is, in fact, the slowest among services.

a) **Most-favoured-nation (MFN) treatment: MFN** means treating one's trading partners equally on the principle of non-discrimination. Under GATS, if a country allows foreign competition in a sector (for example education), equal opportunities in that sector should be given to service providers from all other WTO members.

b) **Commitments on market access and national treatment:** Under the GATS all countries committed to open markets in specific sectors – and how open those markets will be – are the outcomes of negotiations. Through these negotiations the member countries can increase market access (for example, allow foreign universities to operate in the domestic market), limit the market access and decide the national treatment (i.e. whether or not the foreign universities be given all the opportunities which are given to the domestic/national universities).

c) **Transparency:** GATS says governments must publish all relevant laws and regulations, and set up enquiry points within their bureaucracies. Foreign companies and governments can then use these inquiry points to obtain information about regulations in any service sector.

d) **Regulation by Government:** As per the GATS, the government shall be using objectivity, reason and impartiality. A commitment to national treatment, for example, would only mean that the same regulations would apply to foreign supplies as to nationals. Governments retain their right to set qualification requirements for doctors or lawyers, and to set standards to ensure consumer health and safety.

e) **Recognition:** National governments can negotiate on the issue of recognition of each others educational qualifications to make them comparable. However, according to GATS "the recognition of other countries" qualification must not be discriminatory, and it must not amount to protectionism in disguise".

f) **International Payments and Transfers:** Once a government has made a commitment to open a service sector to foreign competition, it must not normally restrict money being transferred out of the country as payment for services supplied in that sector.

g) **Progressive Liberalisation:** The WTO commits itself for progressive liberalisation of trade including trade in services. Liberalisation of trade in services through the GATS requires more negotiations, which began in early 2000 and are now part of the Doha Development Agenda. The goal is to take the liberalisation process further by increasing the level of commitments made under the GATS.

As already indicated, GATS covers a wide range of subjects. Work on some of subjects started in 1995, as required, soon after GATS came into force in January 1995. Negotiations to further liberalise international trade in services started in 2000, along with other work involving study and review. The Articles of [illegible] which specify the broad guideline for negotiation has wider ramifications on services like education. Now let us learn more on the modes of trade in services in general and education in particular.

It is now established that the remaining services economy needs an educational arrangement and programmes that can be traded across the border as commodity both through the ICT based distance and conventional education. privatisation of education, production and promotion of market driven self-financing educational programme, quick adoption of ICTs, repackaging of available course materials, development of collaborative arrangements with foreign universities to trade education are some of the recent trends not only with the distance learning but also with several conventional universities. The hidden potential of the open and distance learning especially its flexible structure, capacity to produce innovative academic programmes and its wide adherence to the ICTs based virtual and online learning have attracted the attention not only of the proponents of the knowledge economy but also the multinational corporations.

In the given context the higher education scenario has been characterised by-

- ⇨ Increasing demand in higher education in India.
- ⇨ Emergence of a demand for lifelong learning.
- ⇨ Emergence of open and distance learning system as important providers of education
- ⇨ Emphasis on ICTs aided learning.
- ⇨ Growing emphasis on dual mode education system whereby conventional education system also provides education through distance mode. In India of the 327 regular universities, 176 now also provide education through distance mode. More than 20% of students in India are now enrolled in the open and distance learning system.
- ⇨ Increasing commercialisation of education through ICTs.
- ⇨ Proliferation of 'for profit' private providers of higher education especially in the technical and professional cover.
- ⇨ Proliferation of foreign universities campus.

In the developing world while the democratic states perceive education as service with social commitment, emerging market forces influence the state to redefine the function of education as a potential tradable commodity – a trade that can be transacted across the globe with the help of ICTs. In the context of the changes in the economy and the GATS and state's approach to education has undergone a phenomenal shift. Let us see the implication of this on higher education in India.

Q7. Examine the modes of higher education under GATS.

Ans. The logic of the GATS is that of a progressive liberalisati of trade in services through successive rounds of negotiations. GA apply for all services except those supplied neither in exercise governmental authority, i.e. "supplied neither on a commercial bas nor in competition with one or more service suppliers". This mea that also education is covered by GATS, as one of the vertical secto on which countries can make commitments in. GATS recognise fo different modes of supplying services. In terms of education th following examples could be made: 1) Cross-border supply, e.g. distan learning, 2) Consumption abroad, e.g. travelling abroad to study, Commercial presence, e.g. university branch campuses or partnersh agreements and 4) Presence of natural persons e.g. teachers, professo

Under the GATS the modes in which education could be trade globally is shown in Below Table.

Table : Mode of Supply of Education under GATS

Mode of Supply According to GATS	Explanation	Examples in Higher Education	Size/Potentia of market
1. Cross Border Supply	-The provision of a service where the service crosses the border (does not require the physical movement of the consumer)	-Distance education -E-learning -Virtual universities	-Currently a relatively sma market -Seen to have great potential through the us of new ICTs and especially the internet
2. Consumption abroad	-Provision of the service involving the movement of the consumer to the country of the supplier	-Students who go to another country to study	-Currently represents the largest share o the global market for education services

3. Commercial Presence	-The service provider establishes or has presence of commercial facilities in another country in order to render service	-Local branch or satellite campuses -Twinning partnerships -Franchising arrangements with local institutions	-Growing interest and strong potential for future growth -Most controversial as it appears to set international rules on foreign investment
4. Presence of Natural Persons	-Persons traveling to another country on a temporary basis to provide service	-Professors, teachers, researchers working abroad	-Potentially a strong market given the emphasis on mobility of professionals

Table : Classification of education services under GATS

Category of education service	Education activities included in each category	Notes
Primary Education (CPC 921)	-Pre-school and other primary education services -Does not cover child-care services	
Secondary Education (CPC 922)	-General higher secondary -Technical and vocational secondary -Also covers technical and vocational services for the disabled	

Higher Education (CPC 923) Adult Education (CPC 924)	-Post secondary technical and vocational education services -Other higher education services leading to university degree or equivalent -Covers education for adults outside the regular education system	-Types of education (i.e., business, liberal arts, science) are not specified -Assumes that all post secondary training and education programs are covered -Further delineation is needed
Other Education (CPC 929)	-Covers all others education services not elsewhere classified -Excludes education services related to recreation matters	-Needs clarification re coverage and differentiation from other categories -For example- are education and language testing services, students recruitment services, quality assessment covered?

Souces: *Night, J. 2002*

As we have seen earlier under the principle of GATS all memb countries will provide equal market access and national treatment all WTO members and guarantee equal conditions for foreign export and importers of education and investors in this to do business. T member governments are to make al relevant laws and regulations suit this requirement of GATS.

The contemporary world has been conspicuously worked by sharp decline in public funding in higher education, b) sharp incre in the number of adults student seeking specialised educational train to start newer or to advance present career, c) proliferation of IC based distance learning educational institutions and private corpor houses, e) increase in the potential of profitability of global market education which is currently estimated to be US $ 50 billion indus f) increase in the 'for – profit' providers of higher education. aga this backdrop, higher education which was considered a public g and agent for equal opportunity considered by many a lucrat business in the "service economy. For-profit providers and investors visualize the WTO and GATS as essential to dismantle what they consider to be barriers to trade in educational services and maximise their profit making opportunities on a global scale (public citizens 2006). Thus there have been serious efforts to transform higher education from a public good to a global services market" through the GATS. These have several implications.

Implications

- ⇨ The provision of national treatment emphasises that both foreign and domestic providers of education be treated equally. The developing countries in particular and all the countries in general have a special commitment to provide subsidies in education to the weaker section of society. There are also facilities of freeships, scholarship for the students in Government-run or non-profit educational institutions. Under the national treatment provision either these protective subsidies be extended even to the providers of education or be withdrawn to ensure national treatment to all providers of education.
- ⇨ Cross border education services are to be recognised by members of the WTO and provided accreditation. Refusal and delay may give rise to trade complaints. The stringent provision in providing accreditation, which may be a necessity on the part of some countries to protect their specific cultural and societal interest, could be challenged in the WTO tribunals as "more burdensome than necessary to ensure quality of service".
- ⇨ As cross-border education has provided enormous opportunities of making profit by trading education, there are possibilities of proliferation of fraudulent institutions. The online education service without proper accountability, standard and recognition would emerge as a tool for unscrupulous providers of education to exploit innocent students.
- ⇨ It is also highlighted that the GATS has endeavored to deregulate education to the advantage of the multinational firms by dismantling many of the domestic policies. Cross-border education and trade in education "does not simply entail students studying abroad to wide horizons and add depth, spice and culture to higher education experience". This rather ensures effective elimination of "trade barriers" for the benefit of large multinationals and standards and policies are relegated to the category of "non-tariff barriers to trade" (Public Citizen 2006)

It is significant in this context that the initiative to include education under GATS has not come from experts in higher education, but from corporations and bodies like Global Alliance for Transnational Education, a subsidiary of a multinational telecommunication firm whose interest was to promote 'for-profit' education institutions aboard.

Q8. Critically examine the role of information and communication technologies (ICT's) in India. [Dec 2007, Q.No.-7]

Ans. The process of globalisation has both ideological and empirical dimensions. Ideologically many scholars have seen it as an expression of the capitalist ideology (Ferguson 1992); as the alternative expression cultural imperialism, and as the process of construction of transnational domination. According to Bartelson (2000) empirically it involves at least three processes– a process of 'transference of exchange of things across existing unit boundaries, a process of 'transformation' of the identity of the unit, and also 'transcendence' that dissolves the divide between inside between inside and outside (Bartelson 2000: 184-86). Dissolves the divide is a plural phenomenon that includes the processes of economic integration, exchange of goods and services, and mobility of resources and adaptation to the structural adjustment programme of the IMF and the World Bank, transnational cultural flows and communication to territorialize culture (viz Americanisation, hybridisation etc cf. Barber 1992, Appadural 1996), planetarisation of ecology (Meadows 1972), cultural extension and technological connectivity. Globalisation, moreover, takes place in different socio-historical contexts, which provide very differently meanings and implications in various parts of the world. It is posited in composite economic, technological, socio-cultural and political connectivity, 'with multiple tendencies to a worldwide reach and connectedness of social phenomena or to a world-encompassing awareness among social actors' (Therborn 2000: 154).

The process of globalisation needs a faster flow of goods and services across the globe. This is possible only with the help of advanced technology. Globalisation is thus closely linked with the process of technological transformation and innovations. Human advancement is closely associated with technological advancement. Contemporary society is witnessing revolutionary innovative advancements in the field of technology, especially, information and communication technologies (ICTs), which are characterised by phenomenal expansion of computer communication, and electronic technology. ICTs tremendously increase the pace of globalisation and these together make a far-reaching impact on every aspect of society including economic, social, cultural political etc. a major outcome of this is the emergence of a knowledge society or information age where knowledge or information becomes the driving force for the all-round advancement of humanity. Gaining knowledge and applying it for knowledge production become the basic necessity for economic advancement.

By now the inter-linkages between the expansion of globalisation, ICTs and knowledge economy must have been clear to you. You should also know that globalisation, ICTs and knowledge economy need a distinct variety of workers with educational process, which are linked to world market. This educational process is deeply embedded in commercially inclined life-long learning.

Life-long learning is an important dimension of the knowledge society. New skill and knowledge are required to be imparted to meet the changing need of this society. Hence to fulfil this need several systems of education – convention system, open and distance system – dual mode system (combining both the Conventional and the open and distance mode together) – have emerged across the globe. Significantly all these educational system now draw heavily on the information and communication technologies (ICTs) both for the generation and dissemination of knowledge. There have emerged virtual universities and expansion of borderless education through ICTs. Indeed the ICT driven education system have acquired a place of prominence in present society.

The inter-linkages among globalisation, ICTs, knowledge economy and education have not only throw open new challenges to higher education, but also several opportunities that could be harnessed socially, economically and politically. Thus, there have emerged the following potential opportunities:

- ⇨ Using of education as a tradable commodity.
- ⇨ Expand the boundaries of this trade all over the world.
- ⇨ Institutionalise trade in education by creating new national and international arrangements. the new arrangements are those of the GATS and others.
- ⇨ Extensive use of ICTs for the expansion of trade in education.

In the following sections of this unit, we shall be dealing with these issues. As the ICTs are important components to deliver education across the globe and to commercialize education, let us examine the form and extent of ICTs use in the contemporary world.

As there has been greater realisation about the potential of knowledge economy in the developing countries and the roles of ICTs therein, many of the multinational organisations including the World Bank, UNDP, International Telecommunication Union (ITU), etc., have fostered multiple initiatives in the Third World countries to create a framework for influencing policy formulation, opening up markets, introducing competition and deregulate the ICTs market. Since old structures and arrangements (like UN) are unable to accommodate the emerging flow and speed of economic engagements and interactions, now new structures are evolved to accommodate them.

OOO

Chapter – 8

Open Distance Learning: The Emerging Facets

Q1. What do you understand by commodification of education? Discuss its major implication. [Dec 2007, Q.No.-8]

Or

What do you understand by commodification of education? Discuss the arguments against commodification of education.

Ans. The commodification of education it is important to recognise that education has been progressively commodified. This is in evidence from the increasingly influential role that global trade tools such as Structural Adjustment Programmes (SAPs) and the General Agreement on Trade in Services (GATS) have on education policy formation. This is further evidenced from the language that is used to describe students as consumers and higher education institutions as 'education product' providers.

Emerging Thrust of Educational Reforms

Societies in India undergoing rapid process of social transformation specifically caused by planned development of the economy and industrialisation in the 1950s, the Green Revolution in the 1960s and 1970s, introduction of Structural Adjustment Programmes in the 1990s and penetration of ICTs in 1990s and thereafter, in responses to these transformations education needs to meet the emerging requirements of the society. Against this backdrop, educational reform has been a serious concern in India. The committees and commission on education (e.g. Radhakrishnan Commission on Higher Education (1948-49), Ramaswamy Mudaliyar Committee on Secondary Education (1952-53), the Kothari Commission (1964-66), National Policy on Education (1986) etc.) have made significant recommendation pertaining to universalisation of elementary education, vocationalisation of secondary education and to strengthen higher education. However, most of these goals were not achieved due to the slow and haphazard and half-hearted implementation of the plan of action, decline in the allocation of resources to higher education, inadequate infrastructure and lack of coordination among various bodies.

The Policy Framework for Educational Reforms in India: A Guide to Commodification

In the wake of implementation of the structural Adjustment Programme, proliferation of ICT based knowledge economy in India, the government appointed a committee to suggest a framework for educational reforms in India. The *Policy Framework for Reforms in Education* known as *Ambani-Birla Report* highlights some of the crucial state of education in India. This report initially recognises that education has become even more vital in the new world of information. "Knowledge is rapidly replacing raw materials and labour as the most critical input for survival and success. Knowledge has become the new asset. More than half of GDP in the major OECD countries is now knowledge based. About two thirds of the future growth of world GDP is expected to come from knowledge led business." According to this report India's education system is highly skewed. Literacy rates are not only low, but also highly skewed on gender, state-wise spread and urban-rural spread.

While highlighting educational divides in India this report emphatically points out that as the larger world embraces the information age, the world of education in India encompasses different 'words' that live side by side.

- ⇨ One world includes only a fortunate few with access to modern institutions, computers, Internet access and expensive overseas education.
- ⇨ A second world wants to maintain the status quo Teachers, administrators textbook publishers, students – all have reasons to prefer things to remain as they are or change only gradually.
- ⇨ The third world struggles with fundamental issues such as no books, wrong books, teachers desperately in need of training, teachers with poor commitment, rote learning of irrelevant material, classrooms with hundred students, dirty floors and no toilets. India cannot hope to succeed in the information age on the back of such three disparate worlds."

According to this report as the developed world moves to forging an information society founded on education, India cannot remain behind as a non-competitive labour oriented society.

It suggests as against this backdrop that it is "imperative for India is to raise standards of the vast majority with poor education, break the education sector free from its inertia and forge a society that places knowledge as the cornerstone of its development. Thus, the vision for education in India would be "To Create A Competitive, Yet Co-operative, knowledge Based Society". Towards this endeavour this report has suggested several strategies:

- ⇨ Provide quality primary education facilities to every citizen of India, preferably within a distance of one kilometer from his residence.
- ⇨ Provide and support the private sector in the establishment of high quality, secondary education facilities in every taluka..
- ⇨ Integrate education with information and communication technologies
- ⇨ Market India as a destination for affordable, high quality education.
- ⇨ The government should establish an education development fund for primary and literacy education with donations to this fund exempted from income tax.
- ⇨ Government should also progressively reduce the funding for universities and make them adopt the route of self-sufficiency. Concurrently, a credit market for private finance of cost of higher education should be developed.
- ⇨ A Private University Bill should be legislated to encourage establishment of new private universities in the fields of science and technology and management.
- ⇨ Existing centres of excellence should be encouraged to establish international centres to attract overseas students. Foreign direct investment in education should be allowed, to begin with, limited to science and technology and management areas.
- ⇨ All political parties should come to an understanding that they will keep away from universities and decagonal institutions.
- ⇨ Any form of political activity on campuses of universities and educational institutions should be banned.
- ⇨ Regional Engineering Colleges must be provided autonomy and resources and facilities must be upgraded.

According to this report the education sector in India needs a revolution that embraces information and communication technologies, fosters freedom and innovation and induces a market oriented competitive environment which is vital for progress and prosperity in the information era.

Social Implications of Commodification

The Birla Ambani Report though has been widely successful in capturing the imagination of the knowledge society, in articulating the role of education therein, and in establishing the prevalence of educational divide in India; its suggested strategies predominantly pave the way for the commodification of education. its recommendation for encouragement of private sector in education, marketing India as destination of higher quality education, reducing funding for universities, private finance in higher education, establishing private universities, promoting foreign direct investment in education, banning of political activities in the educational campus, etc., not only encourages commodification and privatisation of education, but also discourages the state from fulfilling its social commitment for the educational well being the community. Can a developing country like India afford the state withdrawal from higher education? This report leaves primary education with the state. However, it does not spell out the obligation of the state to provide free quality primary education to all children. The private players are already there, in the primary sector to breed inequality in education at an early stage. Will the privatisation of education or in that sense commodification of education be a panacea for all ailment, backwardness, inequality, inaccessibility and stagnation in education?

Argument in Favour of Commodification of Education: Commercialisation of education has been a contentious issue not only in India but all over the world.

Many are of the view that true competition in the education sector would improve the quality; that social accountability of education institution would be fixed by the conscious uses of these educational facilities; that the access of the marginalized group to education be increased by attracting them to the quality of education and by making education there need based and that private schools are more accountable than Government run schools. It has also been pointed out that in the spite of constitutional mandate the state has failed in last the 60 years in eradicating illiteracy and in ensuring the access of the marginalized groups in quality education. It has been suggested that the initiative of the state should continue in providing financial assistance, infrastructure etc. for educational development and the private sector should be encouraged to generate a creative and competitive environment to impart education.

You must have observed that in recent decades all over India the attraction towards private schools has increased. A careful scrutiny of facts would reveal that this has been mostly because of –

- callous attitudes of the bureaucracy towards Government schools,
- unsupportive and inadequate management in these schools,
- declining student-teacher ratio,
- lack of motivated teachers,
- lack of proper infrastructure,
- lack of accountability,
- proliferation of private schools with better management, better teacher-student ratio, good infrastructure and teachers and better accountability.

Such a scenario has helped only to breed inequality in quality of education and thereafter unequal access to education. While the private English medium schools have emerged to cater to the need of the elite segments of society, the vast sections of the students who are mostly from either the poor or the average economic background join the government run vernacular medium school.

It is important to mention that equal access to education is widely determined not by the progressive policy formulation of the state alone but by its democratic ideals and strong political will and commitment to ensure greater equity in education and its willingness to share power with all sections of the society. It is argued that commodification of education will help to ensure equality against the backdrop of the state's failure in providing quality education for all.

Arguments Against Commodification: A group of scholars are of the opinion that commercialisation of education would lead to privatisation and that as there would not be adequate control the quality will suffer, and in the process of commercialisation only market oriented academic programmes or courses would be given preference while other streams would suffer; that the commitments to enhance the marginalized groups' access to education would suffer and that the profit motive would get preference over social commitment.

- As you have understood education has several important roles to play especially for social development. Collective empowerment and in advancing social and economic well being of society, accumulating and sharing knowledge and cultural capital. It is also a means for individual development and expression. As education plays the critical social role it cannot be reduced to a mere tradable commodity. It is important that economic forces unlatched by the forces of globalisation endeavour to treat education as a marketable commodity ignoring it social and national role.

- The National Union of Students in Europe (2001) points ou that it is imperative for the state to ensure free education at a levels. However, in violation of the Universal Declaration o Human Rights and the UN Covenants on Social, Cultura and Economic Rights which has called for open access to higher education, many states in Europe introduced tuition fees t augment finances in higher education in the 1950s. This has resulted to an exclusion of student specially from disadvantaged backgrounds from the corridors of University education and where the elite students have got comfortable access.
- The structural adjustment programme of IMF and World Bank have let to extensive privatisation of higher education in the post 1970's and after wards. The profit motive of the private providers has ignored the vital social, cultural and economic role of education and furthered the exclusion of learners form the disadvantaged groups from higher education.
- The liberalisation of trade in education services under the GATS of the WTO imposed several binding obligation for specific sectors on the member states of the UNO. The most important obligation is that of "*most favoured nation principle*" which means service suppliers from different countries have to be treated equally. Again there are rules for unlimited market access and the so-called national treatment, which means a providers of education have to be treated equally. The phenomena of transitional education in the form of on line education, internet-based universities, branch campuses o offshore education institutions, etc., have got prominence under the GATS regime.
- The expansion of transitional education undermining th significance of the social and national role of education have not only furthered commodification of education but have als ignored the fact that education is a basic human right and ha to be made accessible to as many as possible. Suc conceptualisation jeopardizes the basic democratic, liber moral and social significance of education in all parts of th world. To them the process of commodification of educatio would lead to the expansion of an elitist, exclusive, prof oriented education system. In this context Stephen J. Ball (200 says that in the process of commodification of academic labo the student explicitly becomes the consumer, degree becom

a commodity which can be exchanged for a job rather than preparing the student for a life. Again curriculum is recognised under the process of commodification as a sequence of knowledge goblets, which can be referred as credits with a cut and paste, repackaging mechanism. In this process the pedagogic relationship and values are marginalized and the student as consumer becomes a passive learner. To quote him "privatisation is not simply a technical change in the management of the delivery of education services – it involves changes in the meaning and experience of education, what it means to be teacher and a learner. It changes who we are and our relation to what we do, entering into all aspects of our everyday practices and thinking – into the ways that we about ourselves and our relations to others, even our most intimate social relations. It is changing the framework of possibilities within which we act. This is not just a process of reform; it is a process of social transformation. Without some recognition of and attention within public debate to the insidious work that is being done, in these respects, by privatisation and commodification – we may find ourselves living and working in a world made up entirely of contingencies, within which the possibilities of authenticity and meaning in teaching, learning and research are gradually but inexorably erased (J. Ball 2004).

In the Indian context, the issue of commodification of education has several social economic and political ramifications. "Traditionally, investment in education was considered more of a social obligation, which the state had to fulfill. However, ever since economic reforms were introduced in India in the early 1990's, resource allocation for higher education has consistently followed a downward trend. With the Government's ability to finance higher education reaching a saturation level, it was argued that higher education might be considered as a 'non-merit good', as the benefits accrue more to individuals than to society in general." As in implication of such formulation (a) the Government would stop providing subsidies to non-merit goods, (b) withdraw itself gradually from the pre-given social commitment of open axes to higher education, (c) smoothen the way for privatisation and commercialisation of education. As a further ramification to such process of commodification and privatisation of education more and more attention could be paid towards the market driven courses, while the general courses like

General Science, Social Science, Humanities, Art and Literature will be areas of least priority. It would become no longer appropriate to read Shakespeare, while courses like Communicative English, Professional writing or Business English would become the order of the day. The economic non-viability of certain courses cannot become a justification for their withdrawal.

Q2. Explain the various commitments made for the educational well being of the community by the state in India.

Ans. The right to education is a fundamental human right. The state, international bodies and the civil society have committed themselves to ensure this fundamental right.

Social Commitment for Education: Dimensions

Education plays the central role towards economic development, technological advancement, effective social and political participation of people by paving the way for human resource development, upward social mobility and collective conscientisation of society. Education as an enabling mechanism is a corollary to the process of empowerment and an important component of power. As an emancipatory force, it has always been recognised as a means to improve an emancipatory force, it has always been recognised as a means to improve personal and collective endowment and capacity, enhance human capital, and expand the bases of opportunities and choices of individuals and groups. The National human Development Report of India (2001) recognises that education "is not only a means to enhance human capital and productivity but also a critical invasive instrument for bringing about social, economic and political inclusion and durable integration of people, particularly those excluded from the mainstream of society" (GOI 2001:48). Hence, according to UNESCO "The right to education is a fundamental human right. It occupies a central place in Human Rights and is essential and indispensable for the exercise of all other human rights and for development. As an empowerment right, education is the primary vehicle by which economically and socially marginalized, adults and children can lift themselves out of poverty, and obtain the means to participate fully in their communities" (UNESCO, 2006).

However, due to several social, economic and historical reasons all sections of population have not got equal access to education. Even among the literate or educated sections only a few have got access to higher, professional and technical avenues of learning. Consequently these vast sections of the population have remained deprived of the avenues and process of human development and capacity building for upward social mobility. The state and the society have also remained deprived of the human potentials of these sections of society. Inequality in access to education has been historically rooted and socio-culturally circumscribed. In India, for example, traditionally only the upper castes have had access to education and the lower castes and the indigenous people were deprived of access to education at all levels. Such situations are available in many other parts of the world as well. For example, in the North American countries the Blacks and the indigenous people lag behind in their educational achievements.

It has long been realised and recognised that lack of education and unequal access to education has emerged to be a potential cause of socio-economic backwardness, poverty, ill-health and all forms of human deprivation. Since the significance of and disparities in access to education have widely been recognised, there have been several commitments to enhance access to education both by the state, international bodies and the civil society organisation. Most of these commitments aim to:

- recognise education as the cornerstone of social and human development,
- enhance access to education to all sections of population,
- arrange special provisions for ethnic, religious and linguistic minorities; provide special attention for children, women and other vulnerable sections of society,
- arrange adequate resources for expansion of education,
- save education as a tool for national integration,
- use education as a tool for mainstreaming marginalized.

Q3. Discuss the various features of commitment for education as expressed in the social development summit 1995.

Or

Compare social development summit commitment for education with those of the Dakar's commitment.

Ans. The international communities have committed themselves to espouse the cause of educational well being of humanity. Let us explain the nature of these commitments as expressed in the social Development Summit 1995, Dakar Declaration 2000, and in the Millennium Development Goal 2001.

The Social Development Summit: Commitment for Education

In 1995 all heads of the states of United Nations Organisation met in Copenhagen over the world Summit for Social Development an committed to empower the people to maximise their capitaliz resources and opportunities. In the wake of globalisation and initiatio of new structural Adjustment Programmes they expressed the commitment to eradicate poverty, promote employment, soci integration, human dignity and universal and equitable access t quality education. As indicated, in this Summit all the heads of th states committed themselves to ensure all the tools which are essenti for effective human development. As education is one of the vit components of social development, their commitment to educatio was rather very elaborate. Let us depict in length the commitment th Social Development Summit on education.

The Summit declared: "We commit ourselves to promoting an attaining the goals of universal and equitable access to qualit education, without distinction as to race, national origin, gender, ag or disability". As a strategy the Summit committed that "at the nationa level, we will:

a) Formulate and strengthen time bound national strategies fo the eradication of illiteracy and universalisation of basi education;

b) Emphasise lifelong by seeking to improve the quality o education to ensure that people of all ages are provided wit useful knowledge reasoning ability, skills and ethical and socia values required to develop their full capacities;

c) Ensure that children, particularly girl, enjoy their rights an promote the exercise of those right by making educatio adequate nutrition and health care accessible to them consistent with the Convention on the Right of the Child;

d) The appropriate and affirmative steps to enable all children an adolescents to attend the complete school and to close th gender gap in primary, secondary, vocational and highe education;

e) Ensure full and equal access to education for girls and women recognising that investing in women's education is the ke element in achieving social equality, higher productivity an social returns in terms of health, lower infant mortality an the reduced need for high fertility;

f) Ensure equal educational opportunities at all levels for childre youth and adults with disabilities, integrated setting, takin full account of individual differences and situations;

g) Recognise and support the right of indigenous people to education in a manner that is responsive to their specific needs, aspirations and cultures, and ensure their full access to health care;

h) Develop specific educational policies, with gender perspective;

i) Strengthen the links between labour market and education policies, realizing that education and vocational training are vital elements in job creation and in combating unemployment and social exclusion in our societies, and emphasise the role of higher education and scientific research in all plans of social development;

j) Develop broad-based education programmes that promote and strengthen respect for all human rights and fundamental freedoms;

k) Focus on learning acquisition and outcome, broaden the means and scope of basic education, enhance the environment for learning and strengthen partnership among Governments, non-governmental organisations, the private sector, local communities, religious group and families to achieve the goal of education for all;

l) Establish or achieve both school-based and community-based health education programmes for children;

m) Expedite efforts to achieve the goal of national health-for-all strategies, based on equality and social justice in line with the Declaration on Primary Health Care;

n) Promote, in all educational and health policies and programmes, environmental awareness, including awareness of unsustainable patterns of consumption and production."

At the international level, the heads of the states committed to

➢ Ensure that international organisations, in particular the international financial institutions, support these objectives, integrating them into their policy programmes and operations as appropriate.

➢ Strengthen intergovernmental organisations that utilise various forms of education to promote culture; disseminate information through education and communication media; help spread the use of technologies; and promote technical and professional training and scientific research.

➢ Intensify and coordinate international support for education and health programmes based on respect for human dignity (UNDP 1995).

Dakar Commitment

The collective commitment for education achieved a new dimensio in Dakar, Senegal in 2000. The Dakar framework for action entitle education for All: Meeting our Collective Commitment stipulated clea that Governments have an obligation to ensure that EFA goal and targe are reached and sustained. This is a responsibility that will be met mo effectively through broad-based partnership within countries, supporte by cooperation with regional and international agencies and institutio

The representative of Government accepted 'Education as a fundamen human right' and collectively committed themselves to the attainment of t following goals:

a) expanding and improving comprehensive early childhood ca and education especially for the most vulnerable ar disadvantaged children;

b) Ensuring that by 2015 all children, particularly girls childre in difficult circumstances and those belonging to ethn minorities, have access to and complete free compulso primary education of good quality;

c) ensuring that the learning needs of all young people and adu are met through equitable access to appropriate learning a life skills programmes;

d) achieving a 50 per cent improvement in level of adult litera by 2015, especially for women, and equitable access to bas and continuing education for all adults;

e) eliminating gender disparities in primary and seconda education by 2005, and achieving gender equality in educati by 2015, with a focus on ensuring girls' full and access to a achievement in basic education of good quality;

f) improving all aspects of the quality of education and ensuri excellence of all so that recognised and measurable learni outcomes are achieved by all, especially in literacy, numera and essential life skills."

To achieve these goals, the governments, organisations, agenc group and associations represented at the World education plans a enhance significantly investment in basic education;

a) mobilise strong national and international political commitm for education for all, develop national action plans and enha significantly investment in basic education;

b) promote EFA policies within a sustainable and well-integra sector framework clearly linked poverty elimination a development strategies;

c) ensure the engagement and participation of civil society in the formulation, implementation and monitoring of strategies for educational development;

d) develop responsive, participatory and accountable systems of educational governance and management;

e) meet the need of education systems affected by conflict, national calamities and instability and conduct educational programmes in ways that promote mutual understanding, peace and tolerance, and help to prevent violence and conflict;

f) implement integrated strategies for gender equality in education which recognise the need for changes in attitudes, values and practices;

g) implement as a matter of urgency education programmes and action to combat the HIV/AIDS;

h) create safe, healthy, inclusive and equitably resourced educational environments conducive to excellence in learning with clearly defined levels of achievement for all;

i) enhance the status, morale and professionalism of teachers;

j) harness new information and communication technologies to help achieve EFA goals;

k) systematically monitor progress towards EFA goals and strategies at the national, regional and international levels; and

l) build on existing mechanisms to accelerate progress towards education for all.

The Dakar commitment also emphasised our need of political will for the effective and successful implementation of the above strategies. It also affirmed that no countries seriously committed to 'education for all' would be thwarted in their achievement of this goal by a lack of resources (UNESCO:2001). Towards this endeavour there would be concerted efforts for

i) increasing external finance for education, in particular basic education;

ii) ensuring greater predictability in the flow of external assistance;

iii) facilitating more effective donor coordination;

iv) strengthening sector-wide approaches;

v) providing earlier, more extensive and broader debt relief and/or debt cancellation for poverty reduction, with a strong commitment to basic education; and

vi) undertaking more effective and regular monitoring of progress towards EFA goals and targets, including periodic assessments (UNESCO 2001).

Education in the Millennium Development Goal

The United Nation has articulated the Millennium Development goal. In its goal No.2 it talks about education: To achieve Universal Primary Education by 2015, it aims to ensure that "by 2015 children everywhere, boys and girls alike will be able to complete a full course of primary education." The UNO recognised that better education is fundamental to the prospects for economic and social development and poverty education.

Al through these declarations and the goals the international communities have committed themselves for the educational well being of all sections of population irrespective of age, sex, caste, ethnicity, religious, language. They have also committed themselves to eradicate the problem of finance that may come in the way of ensuring the process of access to education by all sections of population. Several strategies are indicated towards these endeavours.

In the fast changing globalised world most of the nations' economics are getting transformed into knowledge economy. In knowledge economy knowledge as an economic capital has acquired a commodity value. No knowledge economy can prosper without elaborate educational arrangement for that society. Against this backdrop, social commitment for educational well being is but a prerequisite for survival of the present state of a country's economy, its transformation and integration with knowledge economy, with the process of globalisation and contemporary economy order.

Different segments of the population are having different educational needs. National and international communities have committed for the expansion of education at all levels (primary, secondary & tertiary), of all types professional, vocational, liberal arts, science), at all stages of life (lifelong learning) and through all means (conventional, ICT based on line/web based etc.) This leads to more and more need of knowledge and education and thereby its commodification. Hence, besides social commitment, commodification has become another aspect of education in the contemporary world. Education is not only a basic human right for the full expression of human potential; it is also a tradable service, a capital that can be sold and purchased in the market. Marketisation, privatisation and commodification of education are considered important aspects of these endeavours. Thus, in the social commitment for education, the significance of market forces is underlined. For example, the Social Development Summit highlights the significance of the linkages between the education and labour market.

Q4. Explain how open and distance learning (ODL) can democratize education. **[Dec 2007, Q.No.-10]**

Ans. A technological medium replaces the inter-personal communication of conventional education, as two-way communication is possible for both the student and the teacher. This form of education is known by a variety of names, viz., 'Correspondence Education', 'Home Study', 'Independent Study', 'External Study', 'Off Campus study', 'Open Learning', 'Open Education', etc.

In Australia, its official name is External System and Extra-mural System in New Zealand. This description carries the vibes of old London External system, which only provided examination but no teaching. The external exam system was introduced by London University in the second half of the 19th century to cater to the needs of higher education of people geographically distant from London. In such a system the learner was not provided any study materials and had to prepare for the exam on his/her own.

Today two terms that are being used almost inter-changeably are 'Open Learning' and 'Distance Education' and they are often combined to be known as Open and Distance Learning (ODL). Let us understand the meaning of these terms and what they connote.

Distance Education

Distance Education (DE) is an umbrella term, which describes all the teaching learning arrangements in which the learner and the teacher are normally separated by space and/or by time. Such a form of education transcends the barriers of time, space, sex, creed community and religion, thus breaking the myth of elitism in conventional education.

The most complete definition of DE can be attributed to Keegan (1986; 1996) who characterises DE as:

- **Separation of teacher and learner**

  This is found in many definitions and is central to the whole concept of DE. But Keegan's definition allows for limited face to face contact between the teacher and the learner and among learners themselves and also through other technological media like audio/video conferencing etc.

- **Influence of an educational organisation/Institution**

  This characteristic has been emphasised by Holmberb (1981) in his definition of DE. Keegan also adopted it to include the influence of an educational organisation/institution in the planning and preparation of learning materials that differentiates DE from private study.

➲ **Use of technical media**

Naturally the separation of the teacher and learner would require the process of communication to take place in some other way, i.e., by print, electronic, mechanical and other devices.

➲ **Provision of two-way communication**

Moore's (1973) and Holmberg's (1981) definitions of DE stress on this factor that Keegan incorporated in his definition. DE must involve a significant amount of real non-contiguous two-way communication between teacher and learner for facilitating and supporting the educational process.

➲ **Separation of learner from peer group**

Obviously when the learner is studying at a distance at his or own place, there will be a separation of the learner from his or her peer group.

➲ **Industrialisation of Education**

The concept stems from Peters (1967) definition of DE. Keegan accepted Peter's view that DE is the most industrialised form of education as compared to conventional oral education.

➲ **Individualisation of Learning/Student Autonomy**

Wedemeyer (1981), like Keegan also emphasised DE to be a form of self-study, as it is based on personal work by an individual learner, more or less independent from the direct guidance of tutors. In other words, a quasi-permanent absence of the learning group throughout the length of the learning process, with the possibility of occasional meetings, either face to face or by electronic means.

Thus DE stresses the means by which education is achieved, the latter the objectives and the character of the educational process. As Prof. Ram Reddy (1988) the founder of Indian Open Universities said "The idea is to provide educational facilities to a larger number of people scattered all over, i.e., providing greater access to education". Several countries of the world have adopting the open learning philosophy and have started open universities to provide innovative education and to strengthen distance education. The main features of open universities are:

- like conventional universities, they are autonomous bodies and are free to take their own decisions;
- they use multiple media for instructional purposes, and in supporting distance learners in their learning endeavours;
- they have a strong learner support system;
- high quality materials are prepared by a team of experts;

- ⇨ entry qualifications are flexible and relaxed;
- ⇨ the learner can study at his/her own pace, place and convenience;
- ⇨ there is uniformity on the quality of education as students have access to the same high quality education from wherever they went to access it.

Q5. Discuss the role of open and distance learning in empowerment of the marginalized people. [Dec 2008, Q.No.-3]

Or

Examine the role of open and distance learning in empowerment of the disadvantage people. [June 2009, Q.No.-6]

Ans. The development of any nation depends on its educational system and it is proved that education is the key to human progress and social change. Education is a powerful tool for empowerment of individual. It helps in developing confidence in individual and community about their own capacities, inherent strengths to shape their lives and thus enhance the inner strength intellectual, political, social and economic against oppression, exclusion and discrimination.

Open Education is considered as very effective for societies like India, where literacy and education levels are low. Moreover, the system and it features are inclusive in nature. India tried its level best to provide free and compulsory education to all its citizens but it could not achieve to all its citizens but it could not achieve its target in the last 60 years of its independence. It becomes a tough task to provide higher education with its limited recourses. In this context, the distance education has emerged as an alternative model to the conventional education system.

The *first* and basic advantage of open education system is the flexibility. The flexibility in terms of time, pace, place, age, occupation certainly gives a new hope and fresh life to thousands of learners who were the victims of the Indian rigid traditional education system. Since the Open University is a learner-centred system, it provides education to large and diverse groups of students in a flexible manner. As far as the qualification are concerned most of the learners who could not be able to continue in the formal system, because of socio-economic and cultural reasons having the advantage of Open learning. Further the flexibility of entry into academic programmes irrespective of their age, qualification makes the learner to pursue their higher education. The flexibility in teaching and learning process is also an additional advantage for the learners. Since open learning system in India adopts multi-media approach learner can study the course material, watch audio visual programmes related to their courses in his own pace and place. To seek further help or information they can attend the counseling sessions in nearby study centres during the weekends. This facility helps the learners who work for their livelihoods. The examination and evaluation system also gives greater flexibility for the learners. Thus the Open University system in India came in to existence with a popular slogan "Education at your door step" literally brought higher education closer to the people.

Second important factor for the success of open learning system in India is its cost effectiveness.

In the Open University system, education is cost effective not only to the students but also to the institution. A student can gain while he is earning and learn according to his convenience and interest.

The establishment of the first Open University, Andhra Pradesh Open University (renamed later as Dr. B.R. Ambedkar Open University) in 1982 in Hyderabad, of Andhra Pradesh, in India has paved the way to establish the open universities in a country. Now, India has a vast network of distance education, apart from 13 Open Universities in different States, India has a National Open University (IGNOU), and 120 dual mode institutions offering distance education programmes in India. One of the main objectives of open and distance education in India is accessibility to all the sections of the society; since 1980, distance education methodologies have been extensively used to provide educational opportunities to a large numbers in the society.

There is no denying the fact, that the issues arising from challenges of women marginalisation in distance and open learning have probably assumed a critical status and is most frequently been talked about not only in international for a worldwide, but also a national and regional conferences, platforms and seminars. Hence, tongues have continued to wag everyday and everywhere as more people express concern about the welfare of women vis-à-vis that of men. The initial premise attraction were the increasingly environment of higher education. This raised concerns and argument as to where fresh pedagogical understandings are needed to inform thinking about instructional design, if distance learning is to yield any meaningful and sustainable results to support women, especially in developing countries of Africa. In spite of these barriers ahead of women and their various endeavours in life, they still constitute invaluable and tangible resources significant in open and distance learning (ODL) and for overall national and international development.

Q6. Write a note about the philosophical foundations of open and distance learning.

Ans. An influential theory is that of Otto Poeters (1973) who described DE as rationalised form of industrial production: a division of labour with each individual in the course team having a different role in the production and dissemination of knowledge; mechanisation, as the dissemination of knowledge was achieved through assembly line production; mass production, since there was theoretically no limit as to the number of copies of the same course that could be produced or students who could study the course once it was produced.

Independent Study

Yet another theorist who was influential in the 1980s was Charles Wedemeyer (1977) who regarded DE as an optimistic enterprise in the provision of lifelong learning in which learners are independent of teachers, which he defined as "independent study".

Michael Moore (1973) also confirmed the notions of Wedemeyer (1977) and he further sharpened them by stressing on two critical characteristics of independent study, namely, dialogue and individual study. For Moore dialogue may be interpreted as academic interaction aimed at effecting teaching and learning. Individualisation is a measure of the extent of the responsiveness of a programme to the objectives of an individual learner. According to Moore, the distance between a teacher and a learner should not be measured in spatial terms but in terms of the degrees of dialogues and individualisation. The higher the degree of both these components the less they are distant pedagogically and conversely a low degree of both variables will make a course / programme greatly distant.

He further pointed out that a distance learner was an independent learner as he/she was relieved from the tyranny of attendance and could study at his/her own pace, place and time. This type of study could be described as self directed learning whereby the learner develops a sense of maturity. The focus of this type of education is more on learning that teaching. Hence, it is said to be a learner centered system.

Guided Didactic Conservation

Another significant theorist of DE was Holmbert (1981) who propounded the theory of teaching learning conversation in DE. The idea that he projected was that a DE course represents a communication process that is felt to have the character of a conversation, only then the students will be more motivated and successful than if it has an impersonal text book character. The conversational character is brought about both by real communication through tutor comments on students' assignments, or comments over the telephone/fax/e-mail/post etc. by the teacher and by adopting a conversational style in printed and recorded subject matter which attempts to involve the students emotionally and engage them in a development and exchange of views. Just as a lecturer in a class-room tries to provide instructions or deliver content in an understandable manner and so to say adopts a conversational approach with regard to presentation of content. It is exactly in the same manner Holmberg refers to adoption of conversational style in the development of self-learning materials for distance learners, what many refer to as building the teacher in to the text.

He regarded it as a form of guided didactic conversation and who considered seven postulates to DE namely: creation of personal relationship between teaching and learning parties; well developed self instructional materials, intellectual pleasure in the exercise, language and conventions should foster friendly conversation, message received by the learner should be conversational intone, conversational approach should always be used and lastly planning and guiding are necessary for organised study. Holmberg's approach is therefore more humanistic than Peter's analysis.

Cooperative Learning

Today with the onset of online learning (which is a subset for DE) we have cooperative learning propounded by Johnson and Johnson (1990) and Mc Connell (2000), wherein the learning process is not seen as an individual pursuit but as a part of a social process where learners help each other develop understanding of content in an enjoyable and stimulating process and at the same time construct knowledge which would not have been possible individually but not in a group. This type of learning is particularly possible in computer supported learning environments or web based education/online learning/e-learning.

Thus DE is no longer a one-way transmission of knowledge as it was in correspondence education, that implied student passivity. Cooperative learning is the best example of how DE has evolved over the years and culminated into a dynamic interactive process with its focus more on the learner and his/her learning.

Q7. Examine the issue of quality assurance in the context of open and distance learning. **[June 2008, Q.No.-5]**

Ans. Today terms like quality assurance, quality control, total quality management, etc. earlier used in the field of industries are gaining popularity in the field of education. It has been realised that as with goods and other different services, in the field of education too quality is important and has to be maintained. Earlier providers of educational services often considered students to be their beneficiaries who were supposed to remain obliged to them for the services received. But today, with rising cost of higher education and the growing importance of the need for professionalism in every field, it is being felt that students too, like consumers, have certain rights and expectations that have to be fulfilled to ensure the growth of the organisation. In this regard it has been pointed out by Tait, (1997) that students are no longer in a subservient position, accepting poor services or care from the teachers and administrators. Thus there is widespread concern regarding the quality of education provided by educational organisations.

Quality has been defined by Harvey and Green (quoted by Mohan 1999) as being synonymous with several things such as being exceptional or of strikingly higher levels of perfection with consistency, being a well designed process with zero defects, having fitness of purpose indicating that the institution is capable of fulfilling the stated objectives, providing value for money that translates to accountability and satisfies the needs of the customer, etc. From this definition we do get an idea about the concept of quality but at the same time it has to be noted that in the field of education unlike in industries, it is difficult to develop specific and measurable criteria for assessing quality since human beings and not goods and services are the focal elements of educational institutions. Nevertheless in the field of distance education, which adopts an industrialised approach with mass production of learning materials, transportation, need for timely delivery of the right type of materials, criteria for assessing the quality of the educational services can be developed.

Quality is to be maintained in every aspect of the functioning of institutions offering distance education. Development of learning materials and as we have discussed earlier, their production, timely dispatch and delivery, student support services, evaluation, etc, are the major areas that are required to maintain quality. The concerns regarding quality are not merely to satisfy the users or the beneficiaries of the educational institutions but also to continuously improve the functioning of the institution. In the industrial sector quality is often maintained by checking the finished goods but in the field of education, the entire process is important because there is no takes care of the entire process rather than quality control that is more concerned with the finished goods, is more important in the field of education.

Quality assurance, is important in the field of education but it all more so in the field of distance education. Why is it so? In several countries, distance education is yet to fully establish its credentials as an educational system, which is at par with the conventional system. Still there are questions as to its credibility and it is often considered to be the second choice of learners. Therefore, any compromise regarding quality would aggravate such doubts. Therefore, practices related to quality assurance are important in distance education institutions. Moreover there is another issue, which happens to be related to the target group of distance education programmes. The target group comprises learners from heterogeneous socio-academic backgrounds and could be highly dispersed not only with in the country but also internationally. They are adults and many of them are in-service. Therefore they are mature enough to be aware of their rights and assert them. They may not hesitate to seek legal recourse if they feel that they have not got the full value for their money. Also study materials of distance education programmes reach far and wide and are subject to much greater and wider scrutiny by adult learners.

Let us try to explain certain elements of the definition of quality that we have given earlier. When we say that quality refers to the fulfillment of the intended purpose, in the ODL system, it can be equated to the students graduating being in demand in the fields of further education and jobs and also the educational needs of those enrolling are fulfilled. Value for money can refer to the students being satisfied with the services provided to them as well as the programmes being quality ones and getting popular following the investment made in developing them. But can we emulate the standards maintained in the reputed institutions at the national or international level? Bo (1977) has rightly pointed out in this regard that quality assessment system that has been adopted by one institution cannot be transported to another because of the varied socio cultural and organisational differences. Again standards are not fixed but dynamic and this has to be taken into account. Then maintaining consistency in the standards achieved is also a challenge in ODL and calls for dedicated efforts on a continuous basis.

John Daniel (quoted by Ramanujan 2000) has highlighted the main aspects within distance education that demand quality. Let us discuss some of these aspects:

Learning materials: In distance education the learning materials produced are very important as they substitute the teachers and in places without the facilities of libraries and other such resources are the only printed materials available for studying. Therefore, the quality of the content in terms of its richness, adequateness and pedagogy is important. In this respect Koul (1999) has also development of the course materials. Quality needs to be assured in every step in the academic inputs, in editing, formatting, proof reading, preparing camera ready copies, quality of paper, print, illustrations, timely dispatch of materials, adherence to schedules handling assignments, counselling services, revising the courses, etc.

Student Support Services: It has been found that ODL systems have greater number of dropouts than the conventional system. To check this it is necessary to improve the quality of the student support services so that the morale of the distance learners is maintained.

Logistics: Quality of the logistics is required so as to ensure the proper delivery of the learning materials to the widely dispersed student population.

Research base: A sound research base is to be maintained to use it for future development activities of the institution. For instance, record of the feedback collected on a continuous basis help during the revision of courses.

With the growing demands for higher education there has been mushrooming of institutions offering ODL and many directorates with thousands enrolling in them have been opened in conventional educational institutions. However it is alleged that in spite of the huge funds collected through them they are accorded neither the status nor the recognition they deserve. Consequently the quality of the learning materials and student support system both suffer. Hence the drop out rate is also quite high. In some of these directorates there have been efforts towards revamping the delivery system, student support services and revising the course materials. Still there is a concern that there are hardly any integrated efforts that are essential for total quality management. Nowadays for maintaining quality in distance education, the Commonwealth of Learning, the University Grants Commission (UGC) and mainly the Distance Education Council (DEC) are functioning actively (Manohar 1999). It is therefore, important to ensure through quality assessment measures that the allegation that ODL caters to quantity at the cost of quality does not arise.

Q8. Discuss some of the apprehensions regarding ODL.

Ans. The ODL institutions, networking and collaborations that facilitate the sharing of material and human resource quality concern of distance education research in ODL, and apprehensions regarding the impact of ODL.

Commercialisation of Education

The ODL system is today indisputably the means of democratizing educational opportunities. One of the reasons for this is its abilities to enroll huge numbers simultaneously. But today not all such institutions operate with the altruistic motive of bringing about equity in the field of education. There are instances when the potential to enroll huge numbers has been grossly misutilised to earn money through the fees collected. For instance, India teacher education programmes through the distance mode were once used to enroll a huge number of learners but these institutions possesses neither the necessary infrastructure nor the student support required. This was adversely affecting the quality of education provided. The prime motive of these institutions appeared to be to make financial gains. This continued till National Council of Teacher Education (NCTE) clamped down on such institutions.

As per certain estimates, the business of education the world over runs into trillions of dollars. More and more ODL providers are joining the fray. It is seen that huge profit earned through ventures in the field of distance education are bringing entrepreneurs from the western world to the developing nations with huge student population eager to possess degree from abroad. There is the an emergency of a global market where education especially that provide through the distance mode is being traded there is the allegation that the claim of education anywhere, anytime, is becoming like edibles that are prepackaged educational services are produced through mass production techniques, whereby the students become the customers and the teachers the workers. Hence, it is felt by some people that more than altruism; profiteering is the motive of some ODL institutions. According to Greville (2000) the commercial approach of some ODL institutions with fewer concerns for student support is responsible for the high dropout rate.

As we know several distance education institutions are adopting a multinational approach in providing educational services. This trend is further facilitated by the General Agreement in Trade and Services (GATS). It is feared that as in goods and other services, the developing nations would find it difficult to compete with the developed nations because of their inadequate infrastructure and poor economic development and the agreements for globalising educational services may not work in their favour. The educational scenario of these countries would then be captured by the technologically advanced developed countries and their educational services would thus flood the markets of the developing world.

It is therefore necessary to check such commercial motives and formulate norms to regulate the operation in ODL institutions. In India the DEC, UGC, NCTE and other professional educational councils are monitoring distances education institutions to check profiteering and commercialisation.

Cultural Impact of ODL

As we have discussed earlier, owing to globalisation and agreements like GATS, educational services including ODL from across jurisdictional boundaries are expected to enjoy steady growth in coming year. The former would be the provider while the latter would mainly be the receivers. We know that education is the means of preserving and transmitting culture. Therefore, there is an apprehension that educational service from abroad would bring along with them, the cultural influence of the service providers. If there is one-way traffic of education from the technically and financially rich western countries towards the developing nations, there could be cultural hegemony whereby the western culture would dominate that of the developing world, resulting in a new kind of imperialism-neocolonialism. In case there is exchange of educational services among different nations, there would be a cultural homogenisation with the loss of the richness and uniqueness of different cultures. It is also feared that the curriculum designed by foreign nationals may nc reflect the ethos, value, traditions and aspiration of the local people.

The apprehension regarding the cultural influence of ODL is, however, only for ODL from abroad. Because of the several benefits of ODL, especially that it allows learners to access the best educational services from any part of the world coupled with the fact that globalisation as well as ODL from abroad cannot be wished away, a pragmatic view has to be adopted. ODL services should not weaken national initiatives and their accreditation, entry and operation should be regulated by norms prepared by the government for foreign education providers. If necessary the curriculum may also be adapted as per the local needs. It is to be ensured that the curriculum takes adequate care to preserve and transmit the local culture and is sensitive towards it.

Q9. Examine the importance of ODL in bringing about equity and access in the field of higher education.

Ans. First let us discuss the need for equity and the means for achieving it. The system of ODL as we know emerged mainly to equalize educational opportunities and thus democratise it. It was being increasingly felt, the world over that the conventional system of education can cater to the educational needs of only some of th aspirants seeking higher education while the rest are left out. At th sometime it was accepted that education is the only means of usherin in social development and that more than the erstwhile importa land, labour and capital, knowledge is become the driving force of th economics of the world. Therefore, for the progress of the individu and the prosperity of the nation, ODL is the only potential mean bringing in equity through educational opportunities for one an all. As we know, the barriers to admitting huge number of student the conventional system are their limited infrastructure and the lim teaching force. But in the ODL these barriers can be easily overcom and the benefits of the infrastructure and the teaching force alread available can be multiplied several times to serve a huge population students simultaneously. Therefore, in a situation with ever escalatin demand for enrolment along with the paucity of human and financi resources, one practical choice was to opt for open universities order to provide higher education (Yadav and Panda 1999).

The rising popularity of the democratic from of governance a over the world during the last century resulted in national polici that led to the democratisation of educational opportunities too. Wi the realisation of the potential of distance education, state polici were framed in this regard, as a part of the national policies o education. It was felt that the needs pertaining to egalitarianism modernisation, rural development, continuing education for providin training to those in-service, economic means of proving educatio etc. that are directly related to social development could be fulfilled t a great extent by resorting to ODL (Rumble 1986). These needs a mostly the needs of the nation and its masses. Hence, ODL whi attempting to fulfill these needs purports to uplift the masses throu equalizing educational opportunities.

There are people in our country who live in geographically remo and isolated places like difficult hilly terrains, remote border areas, isolat islands, etc. where people are deprived of proper educational faciliti due to the lack of institutions offering higher education. Such peo can benefit through the educational opportunities brought to the doorsteps by ODL. There are also many people to have to drop out th formal system of education and discontinue their studies due to a numbe of reasons. They many find it too late or inconvenient to rejoin th conventional system of education with its too many rigidities. Distan education, which is more flexible, can be the choice of such people. Al the people, who are in-service and require professional developme will constantly need to update their knowledge and skills, undergo orientation programmes and other sorts of training, with the demands placed by the changing economic and technology scenario and the ever-expanding knowledge base. ODL happens to be the viable means for proving training and fulfilling the educational needs of the in-service people.

Access to education

However, accessibilities in the true sense means not only the availability of educational opportunities but also that following enrolment in the educational programmes the learners are not deterred in any way by the complication of learning from a distance. This requires adequate student support services. Moreover, the nature of the programmes should be such that they fulfill the divergent and dynamic needs of the learners.

Let us discuss the first issue, i.e., necessity to provide student support. It is well known that the dropout rate in distance education is quite high and there is also the allegation that quantity (huge enrolment) is not matched by quality of student support, leading to high attrition rates. It is not enough to provide educational packages to the adult learners, especially those who may be new learners. It is more important that they are provided with adequate student support so that they remain motivated and do not drop out. Student support in the form of adequate academic and non-academic counseling, tutoring, face to face contact programmes, wherever necessary opportunities for practical training, etc. should be an integral part of the educational programmes so as to improve the accessibility of available educational opportunity.

Now let us discuss the second issue, i.e., need for socially relevant programmes. It is important that through ODL, educational programmes that would fulfill the educational needs of the masses in the true sense are provided. Unlike the earlier practice which emphasised that educational programmes are mainly of academic value, ODL has to be treated as the channel that would provide education which is not only of academic value but is also need-based and caters to the diverse requirements of the learners. For instance, there are today pressing social problems like illiteracy, female feoticide, AIDS, etc., that require mass education programmes. There are also the needs to provide educational programmes that would bring about rural development and women empowerment. Programmes for adult education, for training those in-service and for improving the functioning of those pursuing different occupations like farming, running poultries, etc. are require for mass education, continuing education and above all for making education a guarantor of soci economic development. Indira Gandhi National Open Universi (IGNOU) and several other open learning institutions of our countr have educational programmes of academic value as well as those th can fulfill requirements. Teacher education programmes that are trainin thousand of teachers at different levels of education every year, programme for generating awareness about AIDS, and for empowerment of wome those catering to the needs of farmers, engineers, doctors, nurses, a some such programmes that have social relevance.

Q10. What do you mean by quality assurance? How can quali assurance are ascertained in the ODL system?

Ans. In the industrial sense "quality" is an error-free, totally reliab product of service that fulfill the expectation of the 'customers' at given price (Holt 1990). Quality is also understood in terms of th fitness of the product in conformity with a set of expected standar (Guri 1987). Such a notion emphasises the specialisation of effor and the division of labour. Strategically, to Sallis (1993), it involv the breaking down of work into narrow and repetitive tasks with th advent of mass production which took away from the workers th possibility of self-checking quality. a strict division of labour develop from it and necessitated the expansion of the system of inspecti known as quality control (Sallis 1993).

it is important that the issue of quality assurance in distan education has been equated with the process of industrialisation education services by several scholars of distance education. To O Peter (1983) it to be the most industrialised form of education in vie of the technology used, division of labour involved and adheres quality ensured in the product of this industry.

a) Academic Context: In the distance education set up the conce of quality is frequently used with reference to the self-instructio course materials designed and developed by the ODL, and the stud support services provided to the students in the following rela activities:

- ⇨ Dispatch of study materials (print, audio and video)
- ⇨ Counselling (academic, personal, professional)
- ⇨ Registration
- ⇨ Evaluation (both continuous and term end)
- ⇨ Monitoring (feedback collection and research reformatio policies

There have been various processes leading to the systematisation of these institutions for quality control and management. a host of activities are suggested by the scholars towards this endeavour: collaborative non-hierarchical course teamwork, reworking and redoing on the draft of the material with due consultation with subject experts, pre-testing of course materials, proper orientation of distance teachers and academic counsellers, monitoring of student assignments, collection of feedback from students, evaluation of the course materials by the experts, revision of the course materials at periodic intervals etc. There have been systematic reviews and inspections of the product and services of distance teaching in order to ensure quality.

b) Emerging Political Context

The concern for quality in widely related also to the emerging political scenario of the state. Tait (1993) has mentioned a political attribute to the issue of quality management in view of the facts that (a) national governments are interested in returns on public investments, (b) education and training are essential to economic recovery and growth, (c) conventional educational institutions have failed to achieve their mission, and (d) open and distance learning is now seen as the mainstream provider of learning opportunities in flexible ways without the full cost of the conventional delivery method'. against this backdrop the "State has created a competitive environment so that the university takes on more and more of the characteristics of a company in a free market... customers (formerly students), who now pay more and more of the real cost of the services provided, come to the centre of the management's concerns... (and) in this context of a changing environment in many countries that quality assurance has gained a central place (Tait 1993).

In this emerging environment distance education institutions have accepted the challenge of quality assurance in the course material environment. There have been rigorous planning and action for "total quality control" which according to Holt implies a total involvement of the organisation to provide the customers with reliable products and services that fulfil their needs (Holt 1990).

Let us examine the philosophy of quality assurance as executed in the Indian context. Here we shall present the case of Indira Gandhi National Open University as a study.

c) Strategy of Quality Assurance at IGNOU

In developing countries like India, political commitment for quality assurance has got an emphasis because of the fact that

⇨ the conventional correspondence education failed to ensure quality in distance education in 1960s and 1970s.

- ⇨ open universities have got the mandate of the state to provide quality education to distance learners
- ⇨ in the free trade regime of GATS, quality education is essential to withstand the challenges from the new providers of education from across the border
- ⇨ as the conventional education system is unable to accommodate all the aspirants of quality education, an alternative structure is immediately warranted to provide quality education to the vast masses.

In India only a very thin layer of students (6.2%) gets the opportunity of higher study in regular universities. Keeping in view the educational need of a large section of the society correspondence education was introduced in conventional universities n the sixties and it attracted a large number of students. However, there was a visible decline of standards of correspondence education for various reasons viz. lack of proper planning, total dependency on print materials and conventional textbooks, inadequacy of funds, and lack of political commitment for the promotion of this system. In the background of increasing demand for distance education, the revolution in the mass communication and increasing social and political awakening in the country on the one hand; and the decline in the standards of correspondence education on the other, the open education system was established in the eighties as the feasible answer to provide quality education through the distance mode.

IGNOU was established by an Act of Parliament in 1985 to promote the educational well being of the largest segments of the population with diversity of means and to set the standard of open and distance learning in India. To use the diversity of means, IGNOU has adopted a multi-media approach (full self-instructional print material supplemented by audio-video inputs) of course development; and is in the process of integrating ICTs with its programmes. Management of its high quality has been the prime concern from its very inception and has initiated several measures. Towards the process of management of quality in course materials, teaching Faculty has initiated the following steps:

a) Forming Expert Committees with nationally and internationally reputed exports available in India organising societies of workshop, core group, brainstorming sessions to frame and design the most elaborate, advanced and up to date syllabus,

b) Involving reputed teachers, and experts in the writing of course materials, and in editing the content of the course materials,

c) Organising workshops of course writers and course editors to acquaint them with distance education pedagogy and to ensure quality,

d) Besides recruiting young and well-qualified academics, IGNOU organised a series of workshops to orient these academics in distance education and provide them the required skill for the development of self-instructional course materials, assessment and evaluation of students' performances. Various international agencies like Overseas Development Administration (ODA) of U.K., Open University, U.K. Japan International Cooperation Agency (JICA), Japan and the Commonwealth of Learning (COL), have also extended support to IGNOU for the development of quality educational material. IGNOU has been extremely successful in tapping the best resources of diversified academic pursuits available in India for the planning and development of multi-media course packages,

e) Initiating regular training programme for faculty to equip them with distance education pedagogy and the style of presentation of the self-instructional course material,

f) Undergoing training for audio-video production,

g) Transforming the draft course materials by trained faculty in Self-instructional Mode (SIM),

h) Interacting frequently with the subject experts to avoid confusions and provide greater clarity to the students,

i) Writing and rewriting of course materials according to one's area of specialisation and interest,

j) Collecting feedback from the subject experts on the already produced course materials,

k) Undertaking correction and revision of course materials based on feedback collected from subject experts,

l) Undertaking pre-testing of selected course materials among the students before these are made available for wider distribution,

m) Collecting comments on the course materials from distance education and language experts and preparing the final draft in accordance with the comments received from the above mentioned subject experts,

n) Regularly preparing and monitoring assignments,

o) Orienting the Academic Counsellors in the distance education pedagogy and on the Course materials of IGNOU,

p) Collecting feedback from the students on the course materials, and

q) Taking academic counseling sessions in the Study Centre of IGNOU. The faculty has also introduced various learning aids in print materials – for example, pictorial illustration, boxes with related concepts or information' biographical sketches of the thinkers, activities for the students to learn the subject of study from daily experiences. Indeed, the faculty's efforts have been to avoid the mechanical approach in transforming the self-instructional material; rather it tries to make it essentially creative and sensitive to the academic need of the students.

All these concerted efforts have helped IGNOU achieve wide recognition both in the country and abroad within a short span of time. Many open universities of the world have adopted course materials produced by IGNOU. Most significantly, undertaking rigorous review of course materials of IGNOU and the delivery of the IGNOU Programme of COL has declared IGNOU as the COL Centre of Excellence in 1993.

Q11. Appreciate the conflict between social commitment and market requirement.

Ans. In the developed parts of the world, the ODL system has to respond to the need of the second chance learners and largely to the growing need of the market as the second chance learners have a specific educational requirement. To mention again most of the second chance learners are in-service students. It is not to say that ODL system in the developed countries has emerged to be market driven totally. In the developing world the ODL system has got the mandate to espouse the educational cause of the marginalized groups of society. However, ever since the inception of ODL in its modern form, it has been caught on the horns of the dilemmas between social responsibilities and market requirements. The process of globalisation, revolution the information technology, and a paradigm shift in the development strategy have obviously accentuated this dilemma of ODL as a functions to an industry vis-à-vis ODL as a force for imparting a transformative culture in society. Even though there has been a parallel development between these forces, the balance seldom tilts in favour of the liberating function of the ODL. There is no denying the fact that in a system of market economy where knowledge has acquired a commodity value, any knowledge industry would produce and disseminate those sets of academic packages which has a readymade market for its products, more financial return for its products and less risk involved in the producing and marketing of these products. Obviously with knowledge packaging in the areas of management and information technology, the existing skill up gradation of bureaucrats, managers and so on tends to be regarded as the areas of hot of bureaucrats, mangers and so on tends to be regarded as the areas of hot pursuit, as these initiatives provide easy return and contribute significantly to the process of revenue generation of the academic institution. As the ODL system is posited with the challenge of getting integrated with these global phenomena, there has been a shift in emphasis towards the marketisaton of knowledge.

Q12. Discuss the socio-cultural context of the functioning of ODL system. [Dec 2010, Q.No.-6]

Ans. The socio-cultural context of the functioning of ODL system, open and distance learning is fast becoming an accepted and indispensable part of the mainstream of educational systems.

The open and distance learning (ODL) system, as it stand today, has been evolved out of a long historical process. From the earlier stage of part time, causal, second chance, print-based correspondence learning it has emerged to be a viable alternative system of learning whereby a large section of the students of ODL are full time, first chance, achievement oriented, motivated and globally connected. It also simultaneously continues to save the interests of the marginalized section of the population. In terms of the modes of delivery it has evolved and transformed from the early system of penny beg, print-based singular modes to integrated modes of print, audio-video and e-learning.

Scholars have also identified significant structural transformation in the ODL system from the earlier system of Correspondence to Distance to Open Distance, to Virtual e-learning to Consortium-based learning. Recent decades have borne witness to the proliferation of dual mode educational institution whereby the conventional education institutions are patronizing and initiating distance learning from within their existing set up. Over the years ODL has emerged from a marginal to major and prime provider system of education all over the globe. The growing significance of open and distance learning in recent years has been widely circumscribed by:

- ⇨ Expansion of the process of globalisation,
- ⇨ Proliferation of knowledge economy all over the globe,
- ⇨ Revolution in Information and Communication Technologies (ICTs),

- ⇨ Formalisation of the General Agreement in Trade in Services through GATS in WTO,
- ⇨ Social commitments for Education as expressed in Dakar Declaration,
- ⇨ Social commitment for 'lifelong learning' as pronounced in Social Development Summit 1995,
- ⇨ Formulation of Millennium Development Goal by UNDP for the eradication of illiteracy, hunger, unemployment, and AIDS,
- ⇨ Popular and political mandates in the developing world to further the process of educational well being of the marginalized section of the population,
- ⇨ Increasing thrust and demand for quality education all over the world,
- ⇨ Increasing commercialisation of education,
- ⇨ Flexibility of the ODL system and its ability to accommodate a huge number of students without compromising with quality,
- ⇨ Structural rigidity of the conventional system of education and its inability to meet the growing demand of education.

All these processes are indeed inter-related and at times have furthered the process of expansion of one another and they have a composite bearing on the ODL system. It is important to understand that globalisation and ICTs are co-constituents of the knowledge economy. A knowledge economy can't flourish without providing the space and provision of generation and trading of commercial knowledge through lifelong learning. In the market-driven state, in which introduction of structural adjustment programme is but an essential imperative, political commitments for lifelong learning through commodification of education and the use of ICTs rather have to be explicit. With the proliferation of knowledge economy the demand for education has increased across the globe. With this increasing demand, education is now traded across the borders by developing new structures like WTO and GATT. Along with these developments there have been the growing concerns for quality, parity and recognitions for educational products. As against these backdrops, the ODL system of education has been encountering new problems, challenges, possibilities and prospects. In this unit we shall highlight some of the problems encountered by the ODL system in general.

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Question Papers

MSOE-001 : SOCIOLOGY OF EDUCATION
December: 2007

Note: *Answer any five questions in about 500 words each.*

Q1. Discuss the nature and scope of education in cross-cultural perspective.

Ans. Refer to Chapter-1, Q.No.-1

Q2. Examine the approach of conflict theory to the understanding of education.

Ans. Refer to Chapter-1, Q.No.-4

Q3. Critically assess the contribution of Paulo Freire to the discourse of education.

Ans. Refer to Chapter-1, Q.No.-9

Q4. Does education perpetuate inequality in the society? Comment.

Ans. Education seems to promise a bright future, widen horizons and ensure mobility. The common sense understanding of schools perceives them as democratic, liberal institutions, committed to make social progress. It would be fallacious to assume that the school curriculum imparts neutral knowledge. Education enhances the inequalities existing in an already unequal and stratified society. Education as we have mentioned earlier is entrenched in the wider web of social and political relations that guide it. The sociology of education looks at the relationship of education with the economic, political and cultural power. It unravels the power politics and various contestations that occur in the field of education. Apple (2004) argues that close relationship exists among those who have economic, political and cultural power in the society and the ways and means in which education is thought about, organised and evaluated.

Apple (2004) and others challenge the following basic assumptions of education processes: (i) the selection processes are neutral; (ii) schools actually focus on the 'ability'; and (iii) schools teach technical curricular skills and impart information to all students unequivocally so that all stand an equal chance to compete for economic rewards. They uphold that the wider aim of schooling is not the dissemination of the same kind of skills to everyone. Educational processes lead to the perpetuation of the unequal social order existing in society. Apple (2004:60) remarks, "School have a history and that they are linked through their everyday practices to other powerful institutions in ways that are often hidden and complex." Schools, therefore, cannot be taken in isolation, having their own existence, working for the upliftment of people. Schools are situated in the larger context and are influenced by other powerful institutions in society. The educational institutions are caught up in a nexus of other institutions, that are political, economic, and cultural, and the nature of these institutions is unequal. Schools are related to these powerful institutions because of which "they generate structural inequalities of power and access to resources" (Apple 2004:61). Inequalities are reinforced and reproduced through the educational curriculum, pedagogy, and evaluating activities. The dispositions and the attitudes that are developed among students are not neutral. Rather, they are selected, represented, and organised in accordance with the powerful institutions of that historical time period. These are the effective mechanisms of social control.

The distribution of power in society between various social groups determines the distribution of knowledge. Apple (2004) raises an important question, 'Whose knowledge is of most worth?' For him the question, 'what knowledge is of most worth?' is related with 'whose 'knowledge?' and 'whose culture?' Radical thinkers like Apple assert that the knowledge and the skills associated with the dominant groups acquire greater significance than those of the subordinate groups. The representation of knowledge in the educational curriculum is clearly biased.

Education is used as a means through which power is exercised. Dominant groups of society use education to exercise their control. The biased selection of knowledge followed by the deliberate representation favours the powerful sections of society which ensures the subtle control of masses through the educational curriculum. Such control happens in the area of education that makes the power of the dominant groups legitimate and extremely difficult to challenge. Kumar (1992:2) refers this as 'quiet, civilized dynamic dominance.' Education becomes the agency for maintaining social hierarchies in society. The dominant social groups of society sustain and further perpetuate their power by making their knowledge and skills highly exclusive. It becomes the prerogative of only a few elite people to possess such highly privileged knowledge. This becomes the major means for dominant groups of society to maintain their power.

Apple (2004) suggests that certain knowledge, especially the most prestigious one in schools, can have some linkages with economic reproduction. These linkages are unraveled when we go back to our original questions of what is worth knowing and whose knowledge does our educational institutions disseminate? The 'policing' actions of the powerful decide which knowledge and which academic enquiry could be considered legitimate. They control or sift knowledge before it is made available to the masses. The knowledge which is finally disseminated and received by the people gets the approval of the dominant and serves their interests. The dominant sections of the society decide what is taken as knowledge and determine its accessibility to the masses. Apple (2004:34) quotes Fisher in mentioning that high status knowledge 'is by definition scarce, and its scarcity is inextricably linked to its instrumentality.' It is further entrench its high status, and its association with the high paying jobs. We can say that the educational institutions 'process' knowledge.

Schools give the impression that the mastery over technical knowledge and certain skills are imparted to everyone. In reality, however, educational institutions only guarantee that a specified number of students are selected for higher levels of education, and in doing so contribute to the optimisation of technical knowledge needed by the economy. The people belonging to lower socio-economic strata of society are poor, and politically and culturally lower socio-economic strata of society are poor, and politically and culturally disenfranchised. The schools and the curriculum subordinate the interests of the exploited in favour of the interests of dominant classes Apple's observations suggest that schools teach different dispositions and values to different school populations. If the particular student population is from a professional and managerial class of people then the schools and their curriculum revolves around flexibility, choice, inquiry, etc. On the other hand if they belong to semi-skilled or unskilled working population then the education revolves around punctuality, neatness, habit formation, and so on. The present economic arrangements are formulated in the manner that they require some people to remain unskilled and poor. Schools make this easy by way of imparting cultural and economic values and dispositions in a differentiated manner.

In India, the capitalist period witnessed a pattern of schooling which prepared the people to fit into British bureaucratic structures and in so doing gear the economy and trade in order to promote the interests of the British interestingly, when the British and the French occupied West Africa, the pattern of schooling prepared Africans for roles that were determined by economic relations between the two metropolises. The metropolis industrialists discouraged industrialisation yet schooling (i) served as a means of controlling societal change; and (ii) provided the moral and social guideline to the people who aspired to emulate the administrators. Historical evidence suggests that on the one hand schooling in the colonies was directed to maintain colonial structures while on the other; schooling was used as an agency for colonising people in the United States. What is more important is to note that these methods and experiences were returned to the now independent Third World (See Carnoy 1985).

In India we can see the differences in the quality of education. All the children do not get the privilege of getting quality education. The schools can be divided into two major categories— state managed schools, and privately managed schools. The former seem to be meant for the masses, while the latter for the privileged class who can afford to pay for the good education. The co-existence of the two parallel streams of schools ensures that the masses operate in a different world than the elites. From the beginning, the children of the better off live separately from the children of the poor. This ensures that the privileged, exclusive education should be the right of a few while the masses are rendered to make their own destiny. The educated elite class maintains a comfortable paradox. On the one hand, it avows the equality-oriented ideology of our education system, while on the other it tends to protect its dominant position in society. Education plays a key role in helping them perpetuate the current inequalities in society while maintaining the liberal façade. The apt ideology of 'equality of opportunity' is used in the Indian context for perpetuating the silent, subtle suppression.

It may be started that the distribution, selection and transmission of knowledge are always guided by power structures. Bernstein (1979) stresses that the way a society selects, classifies, distributes, transmits and evaluates educational knowledge it considers to be public, reflects both the distribution of power and the principles of social control. The parameters for measuring performance, and how performance is understood in a society, also confirm that education favours the dominant sections of society, also confirm that education favours the dominant sections of society. Bernstein and Young explain that 'structuring of knowledge and symbol in our educational institutions is intimately related to the principles of social and cultural control in a society'. The competition based on meritocracy seems to be impartia and fair. We measure persons by their ability to generate wealth. Those who fail to do generate and accrue wealth are naturally and easily condemned to be of lower worth. Through various agencies, especially education, this has become part of our mundane thought. This common sense knowledge mystifies and naturalizes the exploitative relationship between the dominant and the subjugated groups of society. Educational institutions go hand in hand with the other economic, political and cultural forces, and provide mechanisms through which power is maintained.

Q5. Discuss the role of education in the context of social mobility in India.

Ans. Refer to Chapter-3, Q.No.-7

Q6. What is multicultural education? Discuss its significance in the globalizing world.

Ans. There are several reasons why multicultural education is a necessity in the contemporary globalised world. Educationists like Bennett (1990) are of the view that multicultural education is essential for academic excellence and equity, and for the existence of a multiethnic society, the existence of an interdependent world and for the promotion and democratic values in the contemporary world. Let us elaborate some of arguments:

a) The principle of equity in education endeavours to ensure equal educational opportunities for the entire student community to express the fullest potential. Students can achieve excellence in an educational system, which is impartial in nature. The ideal of achieving educational excellence "involves concerns about ethnic groups that have been consistently cut off from equal access to a good education". This approach recognises that the potential for excellence is available across ethic groups and it builds knowledge about various ethnic groups and integrates them into the curriculum.

b) Plural societies have distinctive complexities in terms of varied cultural practices which are reflected in the patterns of socialisation, food habits, behavious patterns, dress, adherence to particular values, norms, etc. Multicultural education is very sensitive to these needs and is equipped accordingly. By recognising these pluralities, multicultural education strikes a balance between cultural assimilation and cultural separatism or segregation.

c) Human societies have been facing some common concerns lik destruction of the ozone layer, environmental pollution poverty, overpopulation, nuclear arms, famine and hunger, AIDS, etc. The globalisation process has accentuated thes concerns. A cross-cultural understanding is essential for findin solutions to these problems. Multicultural education provides a platform for the articulation of common concerns.

d) A nation's commitment to the values of equity and democracy is widely reflected in its commitment to human right, social justice and respect for alternative life choices. Multicultural education provides the space and platform to inculcate these values and help to overcome the barriers in achieving the democratic values of equity.

Hence the goals of multicultural education, according to Gollnich and Chinn (1990) are to:

- Promote the strength and value of cultural diversity,
- Promote human rights and respect for those who are different from others, order to understand racism, sexism, poverty etc,
- Support alternative life choices for people,
- Promote social justice and equality for all people, and
- Promote equity in the distribution of power and income among groups.

Q7. Critically examine the role of Information and Communication Technologies (ICTs) in India.

Ans. Refer to Chapter-7, Q.No.-8

Q8. What do you understand by 'commodification of education'? Discuss its major implications.

Ans. Refer to Chapter-8, Q.No.-1

Q9. Discuss the importance strategies for the universalisation of elementary education in India.

Ans. Refer to Chapter-6, Q.No.-6

Q10. Explain how Open and Distance Learning (ODL) ca democratize education.

Ans. Refer to Chapter-8, Q.No.-4

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MSOE-001 : SOCIOLOGY OF EDUCATION

June: 2008

Note: *Answer any five questions in about 500 words each.*

Q1. Discuss the contribution of private sector in the expansion of professional education.

Ans. Refer to Chapter-7, Q.No.-3

Q2. Discuss the perspective of Jiddu Krishnamurti on education in Europe.

Ans. Refer to Chapter-1, Q.No.-7

Q3. Provide an overview of the state of education in Europe.

Ans. Refer to Chapter-5, Q.No.-6

Q4. "Education perpetuates social inequality." Discuss.

Ans. Refer to Dec-2007, Q.No.-4

Q5. Examine the issue of quality assurance in the context of open and distance learning.

Ans. Refer to Chapter-8, Q.No.-7

Q6. Discuss the role of education as an agent of social change in India.

Ans. Refer to Chapter-3, Q.No.-4

Q7. What do you understand by 'commodification of education'? Discuss the arguments against commodification of education.

Ans. Refer to Dec-2007, Q.No.-8

Q8. Examine the role of politics in the development of educational curriculum.

Ans. Refer to Chapter-2, Q.No.-5

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MSOE-001 : SOCIOLOGY OF EDUCATION

December: 2008

Note: *Answer any five questions in about 500 words each.*

Q1. Examine the major concerns over the participation of private sector in professional education.

Ans. Refer to June-2008, Q.No.-1

Q2. Explain the perspective of Paulo Freire on education.

Ans. Refer to Chapter-1, Q.No.-9

Q3. Discuss the role of open and distance learning in empowerment of the marginalized people.

Ans. Refer to Chapter-8, Q.No.-5

Q4. Explain the interactionist approach to the understanding of education.

Ans. Interactionism emerged as an alternative perspective to understand the relationship between individual and society. In its unit of analysis, interactionism shifts importance from the large society to the individual. Drawn largely from a social psychological perspective, interactionism starts by examining the nature of interaction itself and thenceforth explores the nature of interaction between members of the society. Opposing the role of external conditions to explain an individual's action in relation with the larger society, interactionism tries to understand how an individual constructs meaning in interactionism tries to understand how an individual constructs meaning in the process of interaction (Abraham 1982). An individual in his/her interaction with others interprets and defines situations, develops meanings which direct his/her action and so constructs his/her own social world.

Interactionists focus on easily observable face-to-face interactions rather than on macro-level structural relationships involving various social units. They study social interaction through qualitative methods like participant observation, rather than surveys and interviews. Interactionists insist that close contact and immersion in the everyday lives of the research subject is important for understanding the meaning of actions, and the process by which individuals construct the situation through their interaction. They are, however, criticized for being overly impressionistic in their research methods and possible bias in their observations. Developments in interactionism led to the birth of various sub-theories or perspectives like phenomenology, symbolic interactionism, and ethomethodology. Some of the significant contributors to this perspective are Cooley, Mead, Blumer, Schutz, Garfinkel, and Berger and Luckmann. Colley's concept of the looking-glass self shows how an individual develops the meaning responding to other minds involves how we imagine our appearance to others; how we imagine others' judgement of that appearance; and our personal feeling about that judgement. According to Mead, individuals construct the self through the process of role-taking. Role taking involves the individual imaginatively taking the role of the other person with whom he is interacting. Goffman equates social world with theatrical drama in which actors present their self in everyday life through impression management.

Employing the interactionistic perspective, sociologists of education seek to explore the ways in which teachers and students interpret and assign meaning to their interactions. Interactionism suggests that eh status of the students in an educational system is decided by the nature of interactions with teachers where meanings are constructed beyond academic parameters. A study by Howard Becker (1971) delineated meanings by which teachers evaluated the students. The study demonstrated that teachers constructed the image of an 'ideal student' as one who came from non-working class and of 'problematic student' as one who came from working class. Another study by Cicouret and Kitsuse (1971) confirms that students were classified based on their class background rather academic performances and other non-academic factors like their appearance, and manners etc.

Apart from evaluation, teachers' perception about students also affects the nature of knowledge imparted. Keddie (1971) finds that the social class is an important factor in defining and classifying students. Though students were supposedly divided in terms of ability, students within each group exhibited similar socio-economic background. In other words, in classification of students into various groups, students who belong to upper socio economic background formed the higher level, and lower level was occupied by students from lower socio-economic background. Though teachers were expected to impart similar knowledge, they modified their methods and nature of information imparted to different categories of students. Students who belonged to different groups also responded differently to the nature of the knowledge imparted to them. For instance, what is an 'ideal family' as told by the teacher was accepted by higher-class students, not by lower-class students. Keddie reasons that lower class students' non-acceptance was due to their different construction of meaning for family based on their own socio-economic background.

Q5. Examine the distinction between literacy and education.

Ans. Refer to Chapter-1, Q.No.-2

Q6. Critically discuss the major goals and strategies of multicultural education.

Ans. Refer to Chapter-5, Q.No.-1

Q7. Explain how education is used as a means to exercise social control.

Ans. Refer to Chapter-3

Q8. Bring out some of the innovative interventions in teacher education for universalisation of elementary education.

Ans. Refer to Chapter-6, Q.No.-7

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THE LIE YOU TELL TODAY WILL FORCE YOU TO LIE AGAIN TOMORROW

MSOE-001 : SOCIOLOGY OF EDUCATION

June: 2009

Note: *Answer any five questions in about 500 words each. Select at least two questions from each section. All questions carry equal marks.*

SECTION - I

Q1. Distinguish between literacy and education and bring out sociological perspective on education.

Ans. Refer to Chapter-1, Q.No.-2

Q2. Explain how education is used as a means of cultural and economic reproduction in society.

Ans. Refer to Chapter-2, Q.No.-2

Q3. Analyse the role of education in nation building in India.

Ans. Refer to Chapter-3, Q.No.-2

Q4. Discuss the concept of social mobility in the context of education facilitating the process of social mobility in India.

Ans. Refer to Chapter-3, Q.No.-7

Q5. Graduate the policy of positive discrimination and affirmative action in relation to access to education in India.

Ans. Refer to Chapter-4, Q.No.-5

SECTION - II

Q6. Examine the role of open and distance learning in empowerment of the disadvantaged people.

Ans. Refer to Chapter-8, Q.No.-5

Q7. Explain the implications of the General Agreement in trade and Services (GATS) for education in India.

Ans. Refer to Chapter-7, Q.No.-6

Q8. Explain the principles of multi-cultural education and its relevance for India.

Ans. Refer to Chapter-1 Q.No.-2

Q9. Describe the state of education in SAARC countries.

Ans. Refer to Chapter-5, Q.No.-5

Q10. Write short notes on any two of the following in about 250 words.

(a) Sarva Shiksha Abhiyan

Ans. The 'Sarva Shiksha Abhiyan' (Hindi: The 'Education for All') Movement, is a flagship programme of the Government of India pioneered by Atal Bihari Vajpayee for achievement of universalisation of elementary education in a time bound manner, as mandated by the 86th amendment to the Constitution of India making free and compulsory education to children of ages 6-14 (estimated to be 205 million in number in 2001) a fundamental right. The programme aims to achieve the goal of universalisation of elementary education of satisfactory quality by 2010. There are 8 main programs in SSA. It includes ICDS, AANGANWADI etc. It also Includes KGBVY. Kasturba Gandhi Balika Vidalaya Yojana was started in 2004 with a view to give primary education to all girls. Later on it was merged with SSA.

सारे पढ़ो
आगे बढ़ो
सर्व शिक्षा
अभियान
करे सबका
कल्याण

1. All in school by 2005.
2. Complete 5 years of primary education by 2005 and 8 years of schooling by 2010.
3. Satisfactory Quality with emphasis on education for life.
4. Bridge all gender and social gaps at primary level by 2007 and elementary level by 2010.
5. Universal retention by 2010.

The programme seeks to open new schools in those habitations which do not have schooling facilities and strengthen existing school infrastructure through provision of additional class rooms, toilets, drinking water, maintenance grant and school improvement grants. Existing schools with inadequate teacher strength are provided with additional teachers, while the capacity of existing teachers is being strengthened by extensive training, grants for developing teaching-learning materials and strengthening of the academic support structure at a cluster, block and district level. SSA seeks to provide quality elementary education including life skills. SSA has a special focus on girl's education and children with special needs. SSA also seeks to provide computer education to bridge the digital divide. due to low attendance mid day meal was introduced

Recognising good performance, outlay for SSA has been increased from Rs 7156 crore in 2005-06 to Rs 10004 crore in 2006-07. Target is to construct 500,000 additional class rooms and to appoint 1, 50,000 more teachers. During 2006-07, it has been decided to transfer Rs 8746 crore to the Prarambhik Siksha Kosh from the revenues raised through the education cess.

(b) Janshala Programme

Ans. Refer to Chapter-6, Q.No.-6

(c) 'Culture of Silence'

Ans. Culture of Silence: The "culture of silence" is a characteristic which Freire attributes to oppressed people in colonised countries, with significant parallels in highly developed countries. Alienated and oppressed people are not heard by the dominant members of their society. The dominant members prescribe the words to be spoken by the oppressed through control of the schools and other institutions, thereby effectively silencing the people. This imposed silence does not signify an absence of response, but rather a response which lacks a critical quality. Oppressed people internalize negative images of themselves (images created and imposed by the oppressor) and feel incapable of self-governance. Dialogue and self-government are impossible under such conditions.

(d) Vocationalisation of education

Ans. Refer to Chapter-2, Q.No.-7 and Refer to Chapter-6, Q.No.-5

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MSOE-001 : SOCIOLOGY OF EDUCATION

December: 2009

Note: *Answer any five questions in about 500 words each.*

SECTION – I

Q1. Discuss the post modernist perspective on education and examine its applicability in the Indian context.

Ans. Postmodernisms is emerging as an alternative theoretical framework to modernism in understanding the real world, but has not yet developed as a single coherent thought or theoretical perspective. Practitioners have appropriated, transformed and transcended ideas from various theories and there is lack of consensus on the nature of ideas that can be covered (Ruttar 1993). In sociology, ideas of postmodernism are related to the emergence of the post-industrial society. Postmodernism rejects grand theories in understanding society and lays importance on local identities. A postmodern society is dominated by the market-oriented world of consumption with decentralized production systems. society itself is a fragmented and pluralistic community of heterogeneous groups with diverse cultures and lifestyles, where nation-state is shrunk by privatisation, globalisation and new forms of citizen and civil rights. The traditional ruling class is rejected in favor of micro-political activities or social movements (Thomas and Walsh 1998).

Echoing postmodern concerns, Illich (1973) questions the notion of compulsory education followed almost all over the world mentioning that in the process traditional skills of self-sufficient people were being discarded. Schools work as repressive systems that induce students to passively consume whatever is taught to them. They are not allowed to think critically. They are made to conform to the rules laid down by the ruling class. Students are expected to follow whatever is taught of education. They by have no control over what they learn or how they learn it. Illich proposes the idea of de-schooling society (which is also the title of his widely acclaimed book) that rejects the existing educational system. He suggests that mechanisms should be built in a such way that allows direct and free involvement of the students in any part of the learning process. In other words, young in the society will retain control over what they want to learn and how they want to learn. Illich's idea of de-schooling society appears as a utopian one.

It may seem to be realistic when a student's performance in the educational system loses link with its status attainment in the large society. In other words, decline of paid employment is a central concern of society (see Giddens 1993).

A similar argument is evident in the work of Freire (1970) who suggests replacement of curriculum based education with dialogue based informal education. He criticizes the existing educational system in being akin to the banking process in which the student is viewed as an empty account waiting to be filled by the teacher. He seeks to abandon the teacher-student dichotomy and favours introduction of reciprocity in the minds of teacher and student.

Q2. Explain the influence of politics on education, with suitable examples.

Ans. Refer to Chapter-2, Q.No.-5 & Q.No.-6

Q3. Discuss the role of education in empowering the marginalized people in India.

Ans. Refer to Chapter-4, Q.No.-4

Q4. Highlight the interface between gender, caste and education in India.

Ans. Refer to Chapter-3, Q.No.-3

Q5. Critically review the viewpoint of Antonio Gramsci on education.

Ans. Refer to Chapter-1, Q.No.-10

SECTION – II

Q6. Describe the state of education in India in the colonial period.

Ans. Refer to Chapter-6, Q.No.-3

Q7. What is 'virtual education'? Critically discuss the future of virtual education in the context of aims and objectives of open and distance learning in India.

Ans. Refer to Chapter-6

Q8. Describe the critical reforms in successive national policies on higher education in India.

Ans. Refer to Chapter-7, Q.No.-1 & Q.No.-2

Q9. Critically evaluate the initiatives for universalisation of education in India.

Ans. Refer to Chapter-6, Q.No.-6 & Q.No.-7

Q10. Write short notes on any two of the following in about 250 words each:

(a) Multi-culturism in education.

Ans. Refer to Chapter-5, Q.No.-1

(b) Knowledge society.

Ans. Refer to Chapter-2

(c) Banking concept of education.

Ans. "Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communique's and teacher is the depositor. Instead of communicating, the teacher issues communique's and 'makes deposits which the students patiently receive, memorize, and repeat. This is the 'banking' concept of education in which the scope of action allowed to the students extends only as far as receiving, filling, and storing the deposits.

The more students work at storing the deposits entrusted to them, the less they developed the critical consciousness which would result in their intervention in the world as transformers of that world. The more completely they accept the passive role imposed on them, the more they tend simply to adapt to the world as it is and to the fragmented view of reality deposited in them.

The capacity of banking education to minimise or annual the students' creative power and to stimulate their credulity serves the interests of the oppressors, who are neither to have the world revealed nor to see it transformed. The oppressors use their 'humanitarianism' to preserve a profitable situation. Thus they react almost instinctively against any experiment in education which stimulates the critical faculties and is not content with a partial view of reality but is always seeking out the ties which link one point to another and one problem to another".

(d) District Primary Education Programme (DPEP).

Ans. Refer to Chapter-6, Q.No.-6

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MSOE-001 : SOCIOLOGY OF EDUCATION

June: 2010

Note: *Answer any five questions in about 500 words each.*

Q1. Explain the relationship between education and culture.

Ans. Refer to Chapter-1, Q.No.-3

Q2. Give Tagore and Gandhi's viewpoints on education and examine their contemporary relevance.

Ans. Refer to Chapter-1, Q.No.-8

Q3. Distinguish between the viewpoints of Granasci and Bourdieu on education.

Ans. Refer to Chapter-1, Q.No.-10

Q4. 'Education is a means of ideological indoctrination'. Examine critically.

Ans. Refer to Chapter-2, Q.No.-4

Q5. How does education contribute of social change? Answer with examples.

Ans. Refer to June-2008, Q.No.-6

Q6. Explain the features of multicultural education. What are their limitations?

Ans. Refer to Chapter-5, Q.No.-1 & 2

Q7. Discuss the challenges and opportunities of the Open and Distance learning system in contemporary India.

Ans. Refer to Chapter-8, Q.No.-10 to 12

Q8. Discuss the major thrusts of the education policies in post independent India.

Ans. Refer to Chapter-6, Q.No.-1

Q9. Write short – notes on any two of the following sets :

(a) Knowledge and power

Ans. Refer to Chapter-2, Q.No.-1

(b) Education and literacy

Ans. Refer to Chapter-1, Q.No.-2

(c) GATS and GATT

Ans. Refer to Chapter-7, Q.No.-6

(d) Social change and Social mobility.

Ans. Refer to Chapter-3, Q.No.-4 & 7

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MSOE-001 : SOCIOLOGY OF EDUCATION

December: 2010

Note: *Answer any five questions in about 500 words each.*

Q1. What is the role of education in socialisation?

Ans. Refer to Chapter-3, Q.No.-1

Q2. Distinguish between the interactionist and postmodernist perspectives on education.

Ans. Refer to Dec-2008, Q.No.-4 & Dec-2009, Q.No.-1

Q3. Critically evaluate the relevance of Leo Tolstoy's perspective on education in contemporary society.

Ans. Refer to Chapter-1, Q.No.-10

Q4. Does politics influence curriculum-making in education? Discuss with suitable illustrations.

Ans. Refer to Chapter-2, Q.No.-6

Q5. 'Education is a tool for empowering the marginalised'. Discuss.

Ans. Refer to Dec-2009, Q.No.-3

Q6. Discuss the major features of the Open and Distance learning systems and their relevance in contemporary India.

Ans. Rest refer to Chapter-8, Q.No.-12

Q7. What are the challenges for the universalisation of elementary education in India?

Ans. Refer to Chapter-6

Q8. Discuss the impact of globalisation on education.

Ans. Refer to Chapter-7

Q9. Write short notes in any two of the following:

(a) Education and literacy.

Ans. Refer to Dec-2008, Q.No.-5

(b) Knowledge and power.

Ans. Refer to Chapter-2, Q.No.-1

(c) Objectives of National Policy on Education 1986.

Ans. Refer to Chapter-6, Q.No.-5

OOO

MSOE-001 : SOCIOLOGY OF EDUCATION

June: 2011

Note: *Answer any five questions in about 500 words each select at least two questions from each section. All questions carry equal marks.*

SECTION – I

Q1. Discuss the sociological perspective on education.

Q2. Compare ideas of Tagore and Gandhi on education.

Q3. In what ways education lead to perpetuation of social inequalities? Discuss.

Q4. Describe some of the recent national and international initiatives in education for social and human development.

Q5. Discuss perspectives on education for empowerment of women.

SECTION – II

Q6. Discuss multiculturalism in the context of culture and society.

Q7. Describe the growth of education in post independent India.

Q8. Critically discuss the crisis in higher education in India.

Q9. Explain how the process of commercialisation of education is affecting higher education in India.

Q10. Discuss the Philosophical foundation of Open Distance Learning (ODL).

OOO

MSOE-001 : SOCIOLOGY OF EDUCATION
December: 2011

Note: *Answer any five questions in about 500 words each, select at least tw questions from each section. All questions carry equal marks.*

SECTION – I

Q1. Compare functionalist and conflict theories in the context of education in India.

Q2. Describe John Dewey's views on education.

Q3. In what way does education system contribute to the process of nation building? Discuss.

Q4. Does family background affect the level of education? Discuss in the context of caste and class in India.

Q5. Democratisation of education is essential for social chang and mobility. Discuss.

SECTION – II

Q6. Identify common challenges faced by SAARC countries i the field of Education.

Q7. Describe the constitutional provisions regarding educatio in India.

Q8. What is the present scenario in terms of universalisation o education in India?

Q9. Is there a need for private sector involvement in professiona education? Discuss.

Q10. Write short notes on any two of the following:
(a) Pluralism and education
(b) Commodification of education
(c) Open Distance Learning (ODL)
(d) Knowledge Society

MSOE-001 : SOCIOLOGY OF EDUCATION

June: 2012

Note: *Answer any five of the following questions.*

Q1. Is 'Education' different from literacy? Explain the sociological perspective on education.

Q2. Do you think education empowers the marginalised section of society? Discuss.

Q3. Discuss the role of schools in society with reference to the viewpoint of Ivan Illich.

Q4. Critically examine the role of education in nation-building in India.

Q5. 'Many educational systems are characterised by gender-based streaming'. Discuss.

Q6. What do you understand by 'Multicultural Education'? Discuss its relevance in contemporary society.

Q7. Examine the contribution of the Private Sector in promoting professional education in India.

Q8. Discuss the thrust of educational policies in Independent India.

Q9. Write short notes on any two of the following:
(a) Virtual Education
(b) Non-Formal Education
(c) Life-Long Learning
(d) Kasturba Gandhi Balika Vidyalayas

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MSOE-001 : SOCIOLOGY OF EDUCATION
December: 2012

Note: *Answer any five of the following questions.*

Q1. Do you think education leads to upward social mobility? Discuss.

Q2. Critically discuss the post modernist perspective on education.

Q3. Does the school system reinforce hegemony of the ruling class? Discuss.

Q4. 'Politics influences education system a great deal'. Discuss.

Q5. What is 'cultural deprivation'? How does it influence performance of children in the field of education?

Q6. Explain the concept of 'multicultural education'. Discuss the major strategies of incorporating multiculturalism in education.

Q7. Discuss the role of Open and Distance Learning System in bringing about equity in educational opportunities.

Q8. Critically examine the major concerns regarding participation of private sector in professional education.

Q9. Write short notes on any two of the following:
(a) Open Learning
(b) Trade - Related aspects of Intellectual Property (TRIPS)
(c) Knowledge Workers and Education
(d) District Primary Education Programme (DPEP)

MSOE-001 : SOCIOLOGY OF EDUCATION

June: 2013

Note: *Answer any five questions in about 500 words each. Select at least two questions from each section. All questions carry equal marks.*

SECTION – I

Q1. Explain concept of education and outline its cultural dimensions.

Q2. Discuss critically the major ideas of John Dewey on education.

Q3. Explain in what way does school education becomes the site of production and reproduction of power in society?

Q4. Describe the salient features of the National curriculum framework in India.

Q5. Discuss the relation between education and social change.

SECTION – II

Q6. Discuss the state of education in Pakistan and Bangladesh.

Q7. Describe the growth of education during the Vedic and Buddhist periods in India.

Q8. Discuss the crises in higher education in India.

Q9. Discuss governmental strategies for innovations of elementary education in India.

Q10. How does privatisation of education affect the social commitment to education in India? Discuss.

OOO

MSOE-001 : SOCIOLOGY OF EDUCATION
December: 2013

Note: *Answer any five questions in about 500 words each. Select at least two questions from each section. All questions carry equal marks.*

SECTION – I

Q1. What do you understand by education? Discuss sociological perspectives on education.

Q2. Compare functionalist and conflict approaches towards the understanding of education.

Q3. How does education affect differentiation of classes in society? Discuss.

Q4. How does education help in Nation building? Explain.

Q5. Discuss the relation between education and social mobility.

SECTION – II

Q6. Compare educational system in India with that of Canada.

Q7. Education is a tool for women's empowerment. Discuss.

Q8. How does globalisation impact growth of education in India?

Q9. What do you understand by knowledge society? Elucidate its relation to education.

Q10. Explain the philosophical foundation of Distance Education.

OOO

MSOE-001 : SOCIOLOGY OF EDUCATION

June: 2014

Note: *Answer any five questions in about 500 words each. Answer at least two questions from each section. All questions carry equal marks.*

SECTION – I

Q1. Discuss the sociological perspective on education.

Q2. Examine the role of intellectuals in society with reference to the viewpoint of Antonio Gramsci.

Q3. How does education perpetuate gender inequality in society? Discuss.

Q4. Explain the concepts of positive discrimination and affirmative action in the context of education in India.

Q5. Explain the relationship between education and social mobility in India.

SECTION – II

Q6. Explain the significance of system-based research in Open and Distance Learning (ODL) system.

Q7. What are the critical implications of commoditisation of higher education? Discuss.

Q8. Critically discuss World Trade Organisation's (WTO's) Agreement on Trade-Related Aspects of Intellectual Property Rights (TRIPS).

Q9. Discuss the objectives and strategies adopted in the Social Development Summit towards educational well-being of the marginalised.

Q10. Discuss the constitutional and legal framework for educational development in India.

OOO

MSOE-001 : SOCIOLOGY OF EDUCATION

December: 2014

Note: *Answer any five questions in about 500 words each. Answer at least two questions from each section. All questions carry equal marks.*

SECTION – I

Q1. Discuss the cultural dimension of education in India.

Q2. In what way politics influences educational curriculum? Discuss.

Q3. Critically examine Ivan Illich's views of 'Deschooling'.

Q4. Explain the challenges that marginalised sections of society encounter in relating with mainstream education.

Q5. Discuss the role of education in social change in India.

SECTION – II

Q6. What is Open and Distance Learning (ODL)? Explain major challenges encountered by the ODL mode of education.

Q7. What is multicultural education? Explain the major strategies through which this education can be imparted?

Q8. What were the major objectives of the Dakar Commitment to Education as a Fundamental Human Right?

Q9. Critically examine the role of private sector in higher education.

Q10. Write short notes on any two of the following:
(a) Non-formal Education
(b) Digital divide
(c) Knowledge Workers and Education
(d) Education and social empowerment

OOO

MSOE-001 : SOCIOLOGY OF EDUCATION

June: 2015

Note: *Answer any five of the following questions in about 500 words each.*

Q1. Discuss the sociological perspective on education.

Q2. Compare and contrast functional and conflict perspectives on education.

Q3. What role did education play in the process of nation-building in India? Discuss.

Q4. Critically assess the role of education in perpetuation of social inequality in society.

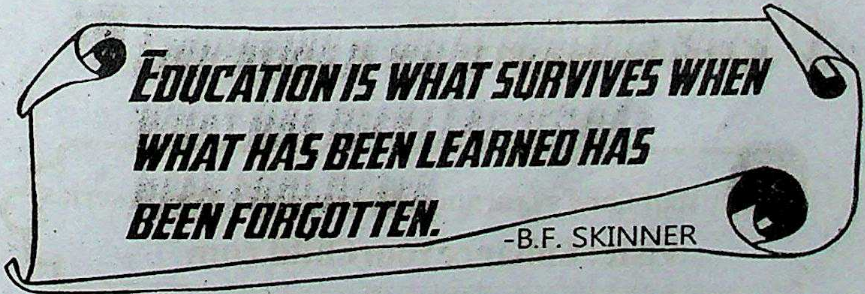
Q5. Define multi-culturalism and discuss why multi-cultural education is essential.

Q6. Does education empower women? Discuss with examples.

Q7. Critically discuss the crisis in Indian higher education.

Q8. Open Distance Learning (ODL) as an alternative system of education fulfils the needs of higher education in India. Discuss.

Q9. Write short notes on any *two* of the following:
(a) Education and Power
(b) Education and Social Mobility
(c) Public vs. Private Education
(d) Knowledge Society


EDUCATION IS WHAT SURVIVES WHEN
WHAT HAS BEEN LEARNED HAS
BEEN FORGOTTEN.
-B.F. SKINNER

MSOE-001 : SOCIOLOGY OF EDUCATION

December: 2015

Note: *Answer any five of the following questions in about 500 words each.*

Q1. Discuss the perspective of John Dewey (1859–1952) on education.

Q2. Explain the influence of politics on education, with suitable examples.

Q3. Does education lead to perpetuation of social inequality? Discuss.

Q4. Discuss the important national initiatives in the educational sphere for social and human development.

Q5. Discuss the nature and pattern of growth of education in Independent India.

Q6. How does commercialisation of education affect higher education in India? Discuss.

Q7. Discuss the critical reforms in successive national policies on higher education in India.

Q8. Critically evaluate the initiatives for universalisation of education in India.

Q9. Write short notes on any two of the following:
(a) Education and Empowerment
(b) Multi-culturalism in education
(c) Banking concept in education
(d) Right to Education (RTE)

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MSOE-001 : SOCIOLOGY OF EDUCATION

June: 2016

Note: *Answer any five questions in about 500 words each. Select at least two questions from each section. All questions carry equal marks.*

SECTION – I

Q1. Discuss the sociological perspective on education.

Q2. Explain the conflict approach to the understanding of education.

Q3. Discuss Paulo Freire's perspective on education.

Q4. Examine the role of education in nation-building.

Q5. Explain the inter linkages between education and social change.

SECTION – II

Q6. What is Multicultural education? Examine its various dimensions.

Q7. Discuss the nature of education system during the British rule in India.

Q8. Discuss the philosophical foundation of Open Distance Learning (ODL) in India.

Q9. Highlight the state initiatives for universalisation of elementary education in India.

Q10. What are the major concerns on Privatisation of education in India? Discuss.

OOO

MSOE-001 : SOCIOLOGY OF EDUCATION

December: 2016

Note: *Answer any five questions in about 500 words each. Select at least two questions from each section. All questions carry equal marks.*

SECTION – I

Q1. Discuss the functionalist approach to the study of education.

Ans. Refer to Chapter-1, Q.No.-6

Q2. Examine the relevance of Radha Krishnan's thought on education in contemporary India.

Ans. Refer to Chapter-1, Q.No.-8

Q3. Explain the role of education in cultural and economic reproduction.

Ans. Refer to Chapter-2, Q.No.-2

Q4. Discuss the politics of domination through educational curriculum.

Ans. Refer to Chapter-2, Q.No.-6

Q5. Examine the interplay of gender, socialisation and education.

Ans. Girls and boys have different socialisation experiences. By the time they enter nursery school, most of them have a fair understanding of their gender identity which is largely acquired from parents, siblings, television and other socialisation agents. The term, 'gender role' refers to expectations regarding proper behaviour, attitudes, and activities of males and females. 'Toughness' for example has been traditionally identified as a trait of men while 'tenderness' has been viewed as a trait of women. As the primary agents of socialisation, parents play a critical role in guiding children into gender roles that deem them appropriate in a society. Other adults, older siblings, the mass media and religious and educational institutions also have a noticeable impact on a child's socialisation into gender identity. Social learning theory explains that gender images are transmitted through books, television programmes and children's toys. Of these three areas, it is the sexism in books that has received most attention. In particular, Lobban (1975) has examined the extent to which reading schemes in the infant and junior school transmit sexist images through the characters used, the illustrations and the portraits of males and females and the use of stereotypes.

Books are a major source of messages about sex roles. Content analysis of texts is based on a study of illustrations, positive and negative images of men and women, stereotypes, and many other factors related to the portrayal of sex roles in the societal systems. While classrooms may be co-educational, many activities within the classroom are gender-linked. It has been found that girls do not receive the same attention as boys do. Boys are encouraged to solve problems while girls are provided the answers readily Girls are often asked to water the plants white boys are asked to clean the blackboards. Children line up for activities by gender. Studies establish that boys are disciplined more harshly than girls, but they also receive more time and praise from the teachers. Interestingly, teachers' expectations are based on students' gender, class, and race.

There are more women teachers at the elementary/primary school level but fewer heads of schools. The pattern of the 'the higher the fewer' (i.e., the higher the position bringing with it power and responsibility, the fewer are women who hold such positions), continues at the university level. Socialisation has influenced women not to compete for administrative responsibility. Organisational and institutional barriers during recruitment, selection, placement, evaluation and other processes confront women who aspire for enviable positions in organizations. At several levels, women face obstacles in achieving higher positions in male dominated institutions. Girls are systematically discouraged to pursue studies that would enhance their prospects for well paying jobs. Often girls achieve higher grades throughout their school education, yet they are coerced to prepare themselves for undertaking stereotyped jobs (e.g., teaching in schools) many of which do not fetch returns that come with positions high as in the fields of science and technology and engineering.

It has been found that girls often surpass boys in elementary school in terms of performance and achievement. Girls' performance generally declines by middle school. The twin reasons that seem apparent are (i) the bodily changes that accompany adolescence which diverts their attention greatly; and (ii) rising expectations from them that pertain to being nurturant and adept in performing household chores rather than performing well in school. By the time, girls are seniors, their plans and values for future participation in the work force closely parallel the actual sex differences in occupations. Women encounter challenges in adult life as well, and are often not adequately rewarded for their intellectual achievements.

SECTION – II

Q6. Discuss the goals and strategies in multicultural education.

Ans. Refer to Chapter-5, Q.No.-2

Q7. Highlight the main features of educational system of the post-independent India.

Ans. Following are the main features of educational system of the post-independent India:

(1) Expansion of General Education: During the period of planning there has been expansion of general education. In 1951, the percentage of literacy was 19.3. In 2001, the literacy percentage increased to 65.4%. The enrolment ratio of children in the age group of 6-11 was 43% in 1951 and in it became 100% in 2001. Primary education-been free and compulsory. Midday meal has been started in schools since 1995 to check drop-out rate. The number of primary schools has risen by three times from 2.10 lakh (1950-51) to 6.40 lakhs (2001-02). There were only 27 universities in 1950-51 which increased to 254 in 2000-01.

(2) Development of Technical Education: Besides general education, technical education plays important role in human capital formation. The Govt. has established several Industrial Training Institutes, Polytechnics, Engineering colleges and Medical and Dental colleges, Management institutes, etc.

(3) Women education: In India, literary among women was quite low. It was 52% according to 2001 census. While the literacy among men was 75.8%. Women education was given top priority in National Policy on Education. Many State Governments have exempted the tuition fee of girl's up to university level. Separate schools and colleges have been established to raise level of literacy among women.

(4) Vocational education: National Policy of Education, 1986, aims at vocationalisation of secondary education. Central Govt. has been giving grants to State Governments to implement the programme since 1988. Agriculture, Pisciculture, diary, poultry, typing, electronics, mechanical and carpentry, etc. had been included in higher secondary curriculum.

(5) Growth of higher education: In 1951, there were 27 universities. Their number increased to 254 in 2001. In Orissa state, there was only one university in 1951. Now there are 9 universities, 6 Non-formal education: This scheme was launched on an experimental basis from the Sixth plan and on regular basis from Seventh plan. The aim was to achieve universal elementary education to all children in the age group of 6-14 years. The scheme was meant for those children who cannot attend schools regularly and for full time due to poverty and pre-occupation with other works.

The Central Govt. is providing assistance to State Govt. and voluntary organisation to implement the scheme. Non-formal education centres have been set up in remote rural areas, hilly and tribal areas and in slums. These impart education to children of 6-14 age group.

(7) Encouragement to Indian Language and Culture: After the adoption of National Policy of Education 1968, regional language became the medium of instruction in higher education. Syllabus on science and technology, dictionaries, books, and Question Papers are translated into regional languages. Indian history and culture have been included in school and college curriculum.

(8) Adult education: Simply speaking adult education refers to the education for the illiterate people belonging to the age group of 15-35 years. The National Board of Adult Education was established in the First Five Year Plan. The village level workers were assigned the job of providing adult education. The progress remained not too good.

The National Adult Education Programme was started in 1978. The programme is considered as a part of primary education. National Literary Mission was also started in 1988 to eradicate adult illiteracy particularly in rural areas.

The Centre gives assistance to states, voluntary organisations and some selected universities to implement this programme. There were 2.7 lakh adult education centres working in the country in 1990-91. This programme helped to raise the literacy rate to 65.38% in 2001.

(9) Improvement of Science education: Central Govt. started a scheme for the improvement of science education in schools in 1988. Financial assistance is given to provide science kits, up gradation of science laboratories, development of teaching material, and training of science and mathematics teachers. A Central Institute of Educational Technology (CIET) was set up in NCERT to purchase equipment for State Institutes of Educational Technology.

(10) Education for all: According to 93rd Amendment, education for all has been made compulsory. The elementary education is a fundamental right of all children in the age group of 6-14 years. It is also free. To fulfill this obligation Sarva Shiksha Abhiyan (SSA) has been launched.

Q8. Examine the constitutional provisions for promotion of education in India.

Ans. Refer to Chapter-6, Q.No.-4

Q9. Discuss the major challenges encountered by Open Distance Learning (ODL) in India.

Ans. The distance education is analysed as a problematic conception in social reality. Because of the educational facts, it has been realized many radical changes in modern era that could be rated as revaluation. New technologies develop continuously distance education models, so it must be expected new revolutions become reality. However, rapid change in social reality causes to lose structural balances and to prevent benefits of distance education.

Three elements are most important to any successful distance education programme:

- Instructional design
- Technology
- Support

Distance education and technology are contributing to this general fact. Interactions between people and society make education institutionalised and develop technology. The most important factor in new knowledge society is to use new technologies in education. It speeds up the process of social mobility, and condenses socialization. In conclusion, researches in the field of distance education should cover all social units in which socialisation is in question.

In order to describe the technologies used in distance education, we have selected "The 4-Square Map of Groupware Options" that was developed by Johansen et al. (1991) which is based on recent research in groupware. This model seemed most suitable to our purpose, because we see distance education moving from highly individualised forms of instruction, as in correspondence education, to formats that encourage teaching students as a group and collaborative learning among peers. The "4-square map of groupware option" model is premised on two basic configurations that teams must cope with as they work: time and place. Teams or groups of people who work together on a common goal deal with their work in the same place at the same time as in face-to-face meetings, and sometimes they must work apart in different places and at different times, as in the use of asynchronous computer conferencing. They also need to handle two other variations: being in different places at the same time, as in the use of telephones for an audio teleconference, and at the same place at different times, as in workplaces, study centers, or laboratories. Based on these configurations, the 4-square model classifies four types of technologies that support the group process: (1) same time/same place, (2) different time/different place, (3) same time/different place, and (4) same place/different time. These four categories are used for describing technologies that currently support distance teaching and learning. While we use the 4-square model to discuss the major distance education technologies currently being used, we feel that this model does not lend itself very well to discussing new and future developments in integrated telecommunications. Since these integrated systems incorporate many of the features that we classify separately in the 4-square model.

Distance education in India had its genesis in the early 1960s. It started as Correspondence Education-a supplementary method of education to meet the growing demand for higher education. Since then it has expanded rapidly, particularly over the last two decades. In 2005, there were 12 open universities [including the Indira Gandhi National Open University-(IGNOU)] and 106 dual mode university distance education institutes/centres in the country, catering to over 2.8 million students. At present, there are 13 state open universities, 127 dual mode universities and 9 institutions conducting distance education programmes of which IGNOU has the lion's share of enrollment of 2.5 million students so far. Each year, nearly 1.3 million students register for various courses in these universities and nstitutions. This is an economical and a quick way of increasing nrolment in higher education. The present research is carried out cientifically to suggest why the enrolment and passed out ratio has ecreased tremendously for the last three years and to give positive ecommendations to implement the system.

Q10. Examine the nature of commodification of education in ndia.

Ans. Refer to Chapter-8, Q.No.-1

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MSOE-001 : SOCIOLOGY OF EDUCATION

June: 2017

Note: *Answer any five questions in about 500 words each. Answer at least two questions from each section. All questions carry equal marks.*

SECTION–I

Q1. Critically examine the functionalist perspective on education.

Ans. Refer to Chapter-1, Q.No.-6

Q2. What did Ivan Illich mean by 'Deschooling Society'?

Ans. Ivan Illich's book Deschooling Society is perhaps one of the most widely read works in the disciplines of education in general and sociology of education in particular. He explained that universal education cannot be imparted through the process of schooling. He believed that often the people's right to learn is curtailed by the obligation to attend school. Illich saw an opposition between schooling and education. He denounced institutionalised education as also the institution of school on the ground that it raised people as, "producers of merchandise with a specific exchange value in a society where those who already possess a certain cultural capital derive the most benefit" (Gajardo 1997:714). He maintained that the prestige of a school rested on the myth of (i) institutionalised values which is rooted in the conviction that schooling produces learning which is of value. According to Illich meaningful learning is not dependent on manipulation by others or on instruction but derives from participation of learners in meaningful settings that are least provided in schools; (ii) measurement of values based on the understanding that the values imparted in schools are quantifiable. Illich, however, upheld that personal growth cannot be measured in terms of schooling. Those who employ personal growth tend to constrain themselves a great deal in order to match those standards; (iii) packaging values emphasising the clear-cut curriculum produced as a modern staple product. This finished product is presented to the students by the teachers and modified subsequently on the basis of their reactions and responses. The entire process simulates the production and delivery of an object; and (iv) self-perpetuating progress assessed in terms of the degrees, diplomas, and certificates. Larger number of these generates larger confidence of the possibility of securing a good job. Pupils (who are treated like consumers) are taught to conform their aspirations and desires in accordance with marketable values. It may be appreciated that people's perception of reality is not determined solely by the schools but also by the family, media, informal, socialisation networks and society at large.

It was possible to undertake the mission of universal education successfully through alternative institutions that could be developed on the style of the present schools. Further, the need was to (i) expand and enlarge the responsibility of the teacher in a way that it extended beyond the teaching learning engagement in institutions to enwrap the lifetimes of pupils; (ii) enhance opportunities for learning, sharing, and caring in the course of education; and (iii) deschool the ethos as also the institutions. Illich argued vehemently against institutionalised education as also the institution of the school for privileging those who already possess some measure of cultural capital. He explained that schooling, in essence, is the production and marketing of knowledge. The people are made to believe that knowledge that is taught in schools is respectable and worthwhile. This implies that those who are self-taught but do not or have not been able to attend school are discriminated against. The fact of the matter, however, is that the institutionalised values instilled in schools constitute the yardstick for measuring personal growth. People try hard to follow the standards laid down before them in schools. For Illich, personal growth could not be measured by the yardstick of schooling.

Q3. Explain the role of education in the growth of modern nationalism.

Ans. Refer to Chapter-2, Q.No.-4

Q4. Does education contribute to the construction of gender-based identity? Discuss.

Ans. Girls and boys have different socialisation experiences. By the time they enter nursery school, most of them have a fair understanding of their gender identity which is largely acquired from parents, siblings, television and other socialization agents. The term, 'gender role' refers to expectations regarding proper behaviour, attitudes, and activities of males and females. 'Toughness' for example has been traditionally identified as a trait of men while 'tenderness' has been viewed as a trait of women. As the primary agents of socialisation, parents play a critical role in guiding children into gender roles that deem them appropriate in a society. Other adults, older siblings, the mass media and religious and educational institutions also have a noticeable impact on a child's socialization into gender identity.

Students spend more than six hours a day in classes and school related activities. Therefore, teachers and schools become important sources of information on appropriate behaviour for boys and girls. Children learn by observing and imitating adult roles including the roles of teachers and administrators. They observe the ratio of males to females and the authority structure in the educational hierarchy and Learn appropriate behaviour for main gender through positive and negative sanctions. Social learning theory explains that gender images are transmitted through books, television programmes and children's toys. Of these three areas, it is the sexism in books that has received most attention. In particular, Lobban (1975) has examined the extent to which reading schemes in the infant and junior school transmit sexist images through the characters used, the illustrations and the portraits of males and females and the use of stereotypes.

Books are a major source of messages about sex roles. Content analysis of texts is based on a study of illustrations, positive and negative images of men and women, stereotypes, and many other factors related to the portrayal of sex roles in the societal systems. While classrooms may be co-educational, many activities within the classroom are gender-linked. It has been found that girls do not receive the same attention as boys do. Boys are encouraged to solve problems while girls are provided the answers readily Girls are often asked to water the plants white boys are asked to clean the blackboards. Children line up for activities by gender. Even imposition of discipline and quantity of time a teacher spent with children have a bearing on gender differences. Studies establish that boys are disciplined more harshly than girls, but they also receive more time and praise from the teachers. Interestingly, teachers' expectations are based on students' gender, class, and race.

Davin (1979) found that schools imposed the family form of the bourgeoisie with a male breadwinner and a dependent wife and children – a view that influenced the pattern of girls' schooling. Purvis and Hales (1983) identified two models of feminity that were used in schools, the 'perfect wife and mother' for children belonging the middle class, and the 'good woman' for children belonging to the working class. In the school curriculum, a set of assumptions about women and marriage were included with the result that they were able to perpetuate an education system that does not open up new opportunities for most girls. In a similar vein, Miriam David (1985) has illustrated how courses on family life and parent education within the youth training scheme and other post-school programmes emphasize education for motherhood. Such evidence from the 19th and 20th centuries has been used to illustrate the way in which education maintains relationships, particularly gender relationships in society.

Q5. Do you think different sections of society have equal access to higher education? Critically evaluate.

Ans. Refer to Chapter-8, Q.No.-2

SECTION–II

Q6. What is 'multicultural education'? Explain its significance in society.

Ans. Refer to Dec-2007, Q.No.-6

Q7. Examine the role of private sector in professional education.

Ans. Refer to Chapter-7, Q.No.-3

Q8. Discuss the critical concerns that led to the emergence of Open and Distance Learning (ODL) system.

Ans. Higher education in India has faced numerous challenges. This has led to the development of open and distance learning (ODL) all over the world. This has emerged as an effective alternative response to these challenges. Following are a few of the issues that have led to the emergence of the ODL system:

(1) In spite of tremendous expansion of higher education, demand is increasing; and the existing network of higher education is not in a position to accommodate the growing demand. This led to search for alternatives in the form of distance learning by the Central and State Governments and private institutions. Accordingly, the Government set the target of 40% of higher education students to be accommodated is distance-learning institutions in the 10th Plan.

(2) The participation rate in higher education of the eligible age group is about 6% only; to raise it to 20% as planned by the Government and to provide access to various groups and communities, existing institutions alone will not suffice. Hence, one of the major alternatives is distance and open learning.

(3) The continuous decline in funding of higher education by the state, left the institutions to mobilise their resources by research and consultancy and offering programmes through distance learning, etc.

(4) Relevance and quality are two important issues faced by higher education institutions particularly at the undergraduate level. Many of these institutions could not diversify their programmes and improve the quality on accepted levels. At such a juncture ODL institutions with flexibility and innovativeness started offering job-oriented programmes with best quality reaching for flung areas where, conventional institutions could not reach.

(5) With increasing competition from within and outside due to globalization, most of the existing higher education institutions are forced to be innovative and change their practices, operations and ultimately nature of academic programmes. In this process most of the institutions are using information and communication technologies, the concept of

continuous professional development (CPD) and Life Long learning, quality benchmarking and development of linkages and partnerships with other agencies and institutions. The listed reforms and innovations are more effectively used and on a large scale by open and distance education institutions than the existing higher education institutions due to the flexible nature of their systems and extensive use of technologies.

(6) Training of teachers at higher education level was never thought of till Academic Staff Colleges (ASCs) came into existence recently. Even these ASCs are not in a position to meet the growing needs of training of university and college teachers. The situation at school level for training of untrained and continuous training of trained teachers is grim and a major challenge to be addressed. Both at school level and tertiary level-planners are looking forward to using distance and open learning methodologies to impart training for continuous professional development.

(7) To make the higher education programmes and courses more relevant to societal needs and for gainful employment, the Government and the UGC had introduced measures for curriculum updating, diversification and restructuring of programmes and particularly at first degree level. Some effort has been made in this direction by a few institutions, but a lot has to be done by the majority of institutions and universities. Research and extension, which are two significant components of university education, are yet to achieve the rigour required for overall improvement of the tertiary education systems.

Q9. Critically examine government's initiative to universalise elementary education in India.

Ans. Refer to Chapter-6, Q.No.-6

Q10. What are the major concerns of educational reforms in SAARC countries?

Ans. Refer to Chapter-5, Q.No.-4

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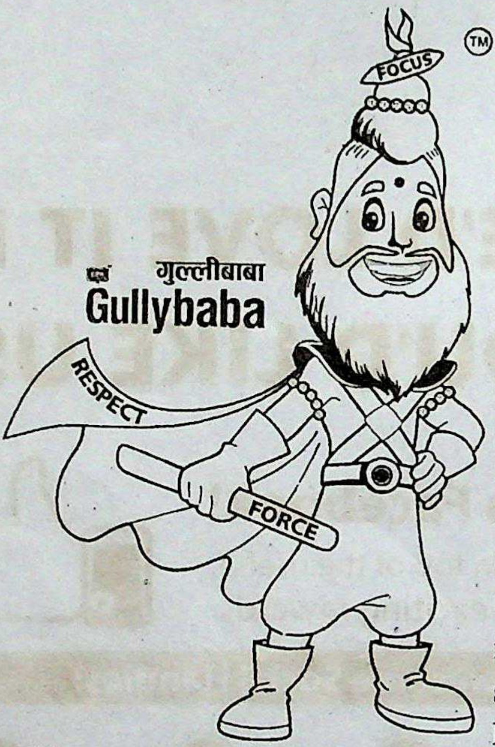

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E-Mail : info@gullybaba.com • Website : www.gullybaba.com

ISBN 978-93-81066-28-7
9 789381 066287